

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XVI, No. 43

FRIDAY, October 22, 1954

United States 1 year \$2.50; 3 years \$5.00
Canada and foreign 1 year \$3.00; 3 years \$6.50

Communists Gained by W.C.C.C.

What the Communist Clergy From Iron Curtain Countries Gained at Evanston and What the Christian People Of America Should Do About It

By Carl McIntire, D.D., Litt.D., president of the International Council of Christian Churches

Delivered Thursday evening, September 16, 1954, in Orchestra Hall, Chicago, Ill., at a mass meeting on the theme, "The Protestant Answer to Evanston."

The living and true God has spoken. His Word is given to us in the Scriptures of the Old and New Testaments. It is the message of this Bible which must be proclaimed by the churches and which

the nation needs to hear. The church of Jesus Christ was commissioned by her Lord to declare His Gospel throughout the world. With the world in confusion and men seeking as never before for some certain word of the Spirit, the responsibility to give that message rests squarely upon the church of Christ.

We are here tonight because we believe that the Second Assembly of the World Council of Churches, meeting in Evanston, August 15 to 31, missed this opportunity. What happened at Evanston will only add to the confusion throughout the churches and among the nations.

The one fact that needs to be brought to the attention of the Christian people of America just now, and which indicates the reason for the failure of the World Council of Churches to speak in behalf of the historic Christian faith, is that there were present

(Continued on page 6)



Dr. Carl McIntire

The Central Doctrine of the Christian Faith

Christ's Atonement for Our Sins

As Preached by the late Billy Sunday At Richmond, Indiana, 1922



Billy Sunday

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:12-14.

Paul argued that if God were satisfied with the Mosaic Law when they shed its blood, if He was satisfied with that for an atonement for sin; if the blood of bulls and goats and the ashes of an heifer sanctified the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offers Himself without spot to God purge your conscience from dead works to serve the living God?

That's my lesson instead of a text, for my sermon tonight is topical, instead of textual, and the subject is, "The Atonement of

Jesus Christ"—that central doctrine of the Christian religion. More battles, logical and illogical and theological and nonsensical and idiotic have been fought over the Atonement than all other doctrines in the Christian religion.

Now and then, when some man reads the Bible and gets a little inkling of the truth, he runs out and builds a church and starts another denomination by and by through which to propagate his idea. By the Bill of Rights he has a right to do that, but he doesn't stop there, he makes war upon all other denominations that do not interpret or believe as he does. But I can count on the fingers of my two hands all the denominations that hold up the bleeding form of Jesus Christ as God's ultimatum for sin, so with one sweep of the sword I have eliminated ninety per cent of them today and thrown them on the ecclesiastical scrap heap where they belong.

And as I have read it over I am reminded of this little fancy sketch. A man goes to England and he advertises that he is a stereopticon lecturer on Atlantic coast scenery. He flashes upon the canvas pictures that show rocky promontories, innumerable inlets, and great forests of spruce and birch, dilates

(Continued on page 7)

One of the Prize Winners in \$1,600 "Sermons on Vital Public Issues" Contest

Escape From the TRUTH

or The Mechanics of All False Cults and Isms

by Rev. Herbert V. Caneday

Member of the Board of Directors of RELIGION ANALYSIS SERVICE, INC. 902 Hennepin Avenue, Minneapolis 3, Minnesota



awful consequences of man's rejection of His atonement. Consider (Continued on page 9)

"They received not the love of the truth, that they might be saved."—II Thess. 2:10.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

One of mankind's most embarrassing weaknesses has been brought to light within this generation, as psychologists have revealed a basic tendency to retreat from reality and live in a world of make-believe.

Amusements have never been more sought after, nor deep, serious thought less popular than in this Atomic Age. Sober thinking brings to mind the terrifying realities of a life lived for self and sin; but amusement temporarily dispels or dulls the consciousness of those realities, and makes life seem less awesome to the one who fears the future. It would seem that the philosophy of most unsaved folk is "Let us eat, drink,

and be merry, for tomorrow we die." For the most part men are escapists.

In like manner the same is true concerning spiritual things. The person who has not found peace with God through the Lord Jesus Christ faces a dreadful future of torment in an eternal Hell that was "prepared for the devil and his angels" (Matt. 25:41). Our Lord Jesus spoke twelve times more frequently of Hell than He did of Heaven. When He came "to seek and to save that which was lost" and to die the agonizing death on the cross to procure that salvation, we need not think that He should be silent about the



Rev. H. V. Caneday

THE EDITOR'S Notes by John R. Rice

Imagine yourself in one of the great Billy Sunday Tabernacle campaigns as you read Billy Sunday's sermon, "Christ's Atonement for Our Sins." It is a great sermon. Let no one think that Billy Sunday was not a real Bible preacher. See that lost people read this message, will you?

Those Young People—Have You Showed Them the "Miracles of Science" Articles?

In THE SWORD OF THE LORD we are running more of those remarkable articles by the late Dr. Arthur I. Brown from his book, *Miracles of Science*. They are some of the most entertaining, interesting, and helpful articles that young people could read. By all means see that the children and young people in your family and those living nearby have these messages called to their attention. They will learn much, they will read with real enjoyment, and they will have the Word of God planted in their hearts solidly to strengthen them for the days ahead, or to turn them to Jesus Christ. See that people read "Miracles of Science."

Get Wise—Save \$2.50

The regular subscription price (Continued on page 6)

SEE FEATURE REVIVAL SERMON, "BREAK UP YOUR FALLOW GROUND, AND SOW NOT AMONG THORNS." PAGE 3.

The Pruning

It is the branch that bears the fruit.
That feels the knife,
To prune it for a larger growth,
A fuller life.

Though every budding twig be lopped,
And every grace
Of swaying tendril, springing leaf,
Be lost a space.

Oh, thou whose life of joy seems reft,
Of beauty shorn;
Whose aspirations lie in dust,
All bruised and torn,

Rejoice, tho' each desire, each dream,
Each hope of thine
Shall fall and fade, it is the hand
Of Love Divine

That holds the knife, that cuts and breaks
With tenderest touch,
That thou whose life hast borne some fruit
May now bear much.

—Annie Johnson Flint.

For Young People

MIRACLES of SCIENCE

by the late
Arthur J. Brown M.D.

CHAPTER XXVII

One of Nature's Carpenters

There are many animals which exhibit an astonishing mechanical skill. They are real artisans performing operations which at first glance would seem to indicate a reasoning intelligence, but which on closer examination must be explained as due to the possession of remarkable instincts which we have been discussing in several of these talks.

Today we look at the beaver—one of the gnawing mammals or rodents. Squirrels are near relatives, although not adapted for life in the water as are the beavers.

At one time the beaver was to be found throughout the forest regions of the entire northern part of the Northern Hemisphere. It ranged over the whole of Europe, and was an inhabitant of the British Isles until about the beginning of the 11th century. Now, however, the European beaver is nearly extinct, and a similar fate presses hard upon its American brother. Its gradual disappearance is due, of course, to the value of its beautiful coat of fur, which has led to wholesale slaughter.

The color of the long shining hair which covers the back of the animal is a chestnut brown, and the fine wool that lies next to the skin is a soft grayish brown. The animal is long and slender, of a total length of about three feet and a half, with a twelve-inch tail, flat, paddle-shaped and scale-covered. The legs are short and strong, and the hind feet are webbed, thus adapting it for swimming. The flat tail makes an excellent rudder. It is used to be thought that the beaver used this tail as a trowel, to apply mud to the outer surface of the dams and lodges, but there is no reason to believe this to be true. As a matter of fact, exaggeration is not necessary in describing the accomplishments of this capable builder. The simple truth is amazing enough.

Safety from their enemies is provided by their ability to swim and dive and to remain under water for as long as fifteen minutes; also, their nocturnal habits and their wide range of diet make for prolonged life. They can eat many different kinds of vegetable food, and show great cleverness in secreting twigs and branches, for the sake of the bark which is one of their chief articles of diet. They live a communal life, and display an anxiety to help one another, with an inborn efficiency which merits our admiration.

Their favorite home is beside some small stream which has its course through well-wooded country. They prefer willows, birches, maples and poplars, because they like the bark of these trees. They know how to fell trees, often, up to sixteen inches in diameter. With chisel-edged front teeth the beaver cuts two parallel furrows across the grain of the wood, and then wrenches off the part between, in a succession of chips. Next, it makes other parallel lines, and gouges off another circle of chips. It goes on doing this until an hour-glass excavation has been made around the tree, which then falls.

The tree usually falls directly across the stream, and those who have written in too glowing terms about the skill exhibited have told us that the beaver calculates carefully just how to cut through the tree so that it falls exactly in the right place. This is perhaps attributing too great powers to it, as frequently the tree falls the wrong way. The fact remains though, that in most cases the branches are in the water just where they are needed to construct their lodges and the dam, and where the smaller branches and twigs are easily accessible for food.

The purpose of the building of the dam is to bring about a depth of water sufficient to erect a series of lodges or houses in which they can live in safety from enemies, and in which they can store their food.

These dams are remarkable structures, often of great length—frequently more than one hundred and fifty yards. They run across the stream from bank to bank, either in a straight line or if the stream is rapid and deep, requiring additional strength in the dam, they build it with the convexity facing the stream—an admirable feature of their planning.

By means of these dams the beavers are able to convert even small rivulets into large pools of water, using the felled tree, which is cut up into lengths of from five to six feet. They fill in the gaps with smaller sticks, roots, grasses and moss, all plastered with mud and clay in a most workmanlike manner until the whole structure is made perfectly water-tight.

The lodge is a dome-shaped structure, composed of sticks, grass and moss, all woven together and plas-

tered with mud, increasing in size and in the thickness of the walls, year by year, as fresh material is added for repairs. Within this dome-shaped house is a central chamber with its floor a little above the level of the water and with two shafts which have their outer apertures beneath the water.

One of these shafts is driven at a straight and moderate incline. It is up this that the beavers drag the pieces of wood and bark to be stored in the lodge to form the winter food supply.

The other shaft is more abrupt in its descent, often winding in its course, and is said to be the usual means of entrance and exit.

The central chamber varies in size, but the larger ones generally measure about seven or eight feet in diameter and two or three feet in height. The floor is snugly carpeted with grass, bark and wood chips. Some beaver lodges are fifteen to twenty feet in diameter and seven or eight feet high but the thickness of the walls leaves, even in the larger structures, a living room of only about seven feet in diameter by three feet in height, accommodating half a dozen animals.

Beavers breed once a year only, bearing three to five at a litter, and the young may live with the parents for years. Most colonies are composed of inter-related family parties, dwelling together in a social and friendly manner, which might well be the envy of humans.

There are many interesting points about the beavers' dam and their houses. Occasionally the branches which have been built into the dam begin to grow and sprout into rooted bushes, thus strengthening the construction and hiding it in green in the summer.

The canals built by these animals excite our admiration. As long as there are suitable trees near their lodges, the beavers have no need of canals, but as the trees are gradually destroyed the animals are forced to go farther and farther afield to secure their food. If the felled trees are beside the water, well and good, for the branches, cut into short sections, can be carried in their mouths as they swim. Their front paws are used like hands to grasp whatever they can hold, as they are not needed in swimming.

When trees at some distance overland are needed, the beavers are compelled to build canals. Their heavy bodies and short legs with webbed hind feet make land travel or the toting of burdens difficult. They must travel under water in order to be safe and secluded.

The best of these canals are very remarkable and may be several hundred feet in length. They may make a short cut between one bend of a snaky stream and another. They may cut right through an island. Making a long tunnel is a task which cannot be accomplished by the individual beaver, but must be tackled cooperatively.

Many lodges, built around a big beaver pond, make a beaver village. The beavers live together in pairs, keeping true to their mates, and exhibit an ordered family life.

Here again we are seeing the operation and fascinating instinct of animals. The beavers live to provide for themselves and family. They labor to produce and maintain a home. All their efforts are in the direction of living safely and comfortably. They seem to look ahead, and so provide themselves with ample supplies of food, exercising their powers in every direction in order to make a quiet family life possible.

We humans have the same inherent ambition. Fathers and mothers exert every effort to provide comfortable and secure homes for themselves and the members of the family. Our life on earth is largely occupied with this job of getting and holding a home.

The beaver works only for that short period of time during which he occupies the lodge that has been built so laboriously and yet so skillfully, using the dam to provide a sufficient depth of water, so that when danger threatens, they may hasten to their place of refuge, which is partly below water and partly above. To get to their central room, they must pass through a channel of water, which very effectively blocks those animal enemies, for which, naturally, they are no match in a stand-up fight.

We provide for a home during

Where Bishop Oxnam Says That the God of the Bible Is a "Dirty Bully"

By the Editor

In answer to a very kindly and sensible letter from a district superintendent of the Methodist church, the editor answers as follows:

October 1, 1954

Dear Brother H-----:

Thank you for your letter. It is proper and right for you to ask where Bishop Oxnam said that the God of the Bible is a "dirty bully."

I understand that Bishop Oxnam has made such a statement on a number of public occasions, but more important, he made that statement deliberately, in print, in his book, *Preaching in a Revolutionary Age*, published by Abingdon-Cokesbury. On page 79 he says:

"Hugh Walpole, in *Winters-moon*, tells of a father and son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said, 'Father, you hate Jehovah. So do I. I loathe him, dirty bully!' We have long since rejected a conception of reconciliation associated historically with an idea of a Deity that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'Dirty bully.' Injustice is an offense, and inequality a stench, in the nostrils of Jehovah also. Such must be denounced by preachers in a revolutionary age; and, just as our thought of God had to be moralized to represent him to moral men, so too our conception of God's world must be made moral if man is to say in honesty, 'I believe in God the Father Almighty, Maker of heaven and earth.'"

You will note that Bishop Oxnam says that the boy was honest and that he could in justifiable repugnance say "dirty bully." And note too that Bishop Oxnam is

speaking about the God of the Bible, the God who says He sent the plagues in Egypt, and who says that He sent the fiery serpents upon Israel for their sins. And Bishop Oxnam says that that scriptural idea of God is loathsome. Note also that Bishop Oxnam is speaking particularly about the Bible doctrine of the atonement in which God requires a substitute to die for our sins. So the reference in THE SWORD OF THE LORD is meticulously accurate.

In the Saviour's name, yours,
John R. Rice

Nagging

Nagging has sent many a man to destruction and driven some women to despair. You can nag in any language that human lips have spoken. You can nag when your lips are tight shut by lifting the eyebrows, tossing the head, or sneering a sneer. It is not confined to sex. It is due to disposition. The one who nags injures himself and is cruel in the extreme to the one attacked. A good, old-fashioned quarrel is preferable. If the continual dropping of water wears away a stone, it is no less true that constant nagging will ruin the best disposition.

If you have a complaint, make it, but don't nag. If you have been injured, say so, and don't nag. If you have a request to make, make it, but stop nagging. Most people nag when they are tired; some, when they are ill or neglected; others, when they themselves are not right; and some, because of downright, old-fashioned meanness. Nagging is a sin against yourself, your household, your husband, your wife, your friends. Why not list it with other sins? That is where it belongs. No Christian can be guilty of it and be a true follower of Jesus.—Selected.

—Gospel Herald

our earth life, but we look for another and different existence in a place of which we know so little. Of one thing we are sure. We shall live on eternally. What kind of home shall we have? Is there any one who can give us information? Has any inhabitant of earth ever visited the unseen realms and returned to give us the facts? To this question there is but one answer and that is in the negative. But God has not left us in the dark. Remember what Jesus said in John 14:2, "In my Father's house are many mansions . . . I go to prepare a place for you." The word "mansions" may be translated, "resting-places," which is a very satisfying thought.

To whom is He speaking? To His disciples, not to the world. And so we are sure that there is a "resting-place" for every man, woman and child on earth, who has joined up with Christ. He builds this place for us. It belongs to the "many mansions" in the

capacious "house" of His Father. This is an exciting prospect. We know that there is a competent Carpenter and Builder guaranteeing an eternal home for His followers.

Will you permit me to come a bit closer in this meditation? May I ask you if you experience a feeling of irritation when the name of Jesus Christ is mentioned? Some do. It may be you do not object to the name of God, but, somehow, you wish that I would not keep on referring to the Son of God. The last thing in my mind is to offend my listeners, but I would be guilty if I failed to show you the only way we can be sure of a heavenly home. And there is JUST ONE WAY. And that way is by and through Him who said He was the Way, the Truth and the Life, the Lord Jesus Christ. Are you "Going My Way"? It leads "HOME."

(From the book, MIRACLES OF SCIENCE, now out of print.)



They know how to fell trees, often, up to sixteen inches in diameter.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Subscription rates: \$2.50 per year, \$3 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.
Office of Publication: The Sword of the Lord, 129 W. 6th St., Newton, Ks., or the Editorial Office at 214 W. Wesley, St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

"Break Up Your Fallow Ground, And Sow Not Among Thorns" -- Jer. 4:3

The Way to Revival for the Backslider, the Worldly, the Powerless, the Fruitless

By Evangelist John R. Rice

"If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."—Jer. 4:1-4.

We need a revival, even as Israel did in the time of Jeremiah. Jeremiah lived in the time when the people of Judah and Jerusalem were carried captive. Most of the book of Jeremiah is the impassioned pleading and warning of the inspired prophet of God, begging the people to repent, and solemnly prophesying the certain captivity of the people and destruction of Jerusalem and the temple if they did not turn from their sins. Many times Jeremiah gave combined warnings and promises as he did in Jeremiah 4:1 above: "If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove." That is, if Israel would repent and turn from sin she would not be carried captive to Babylon, moved out of her holy land.

Idolatry cursed the land. Covetousness was the ruling motive of the people. Religious teaching was generally in the hands of false prophets and worldly priests, whose teaching and preaching tickled the ears of a worldly and pleasure-loving people. Jeremiah cried (Jer. 5:30, 31): "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" There was shocking need for a revival in Jerusalem and Jeremiah earnestly led with them to "BREAK UP YOUR FALLOW GROUND, AND SOW NOT AMONG THORNS."

This is a message to backsliders, that is, a message to nearly every reader of this book. Are we not backslidden? Was there ever a time when you were nearer to God than you are today? Was your heart ever happier than now? Was your life ever more fruitful? If you need to answer yes to any of those questions, then today you are, of course, a backslider.

But with most of us I dare say there would be little argument as to whether or not we are backsliders. Does not your own heart tell you that you need a visitation from Heaven? Does not your own soul hunger and cry for more of God's presence and power in your life? Are you having the fruit that you ought to have? Is your life in some sense a failure? Jeremiah speaks to most of us when he says:

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."—Jer. 2:19.

Most of us have committed the two evils God's people so many times commit—we have forsaken Him who is the fountain of living waters, and hewn us out cisterns, broken cisterns, that can hold no water (Jer. 2:13). Praise God, His invitations to backsliders, then, are for us today! Our Heavenly Father cries: "Turn, O backsliding children, saith the Lord; for I am married unto you" (Jer. 3:14). And again, "Return, ye backsliding children, and I will heal your backslidings" (Jer. 3:22). Some, at least, of the Jews did, saying, "Behold, we come unto thee; for thou art the Lord our God!"

The Scripture teaches us to take

up our cross daily and follow Christ (Luke 9:23). We must come daily, according to the model prayer, to ask forgiveness for our sins (Matt. 6:11, 12). The proper attitude for a child of God every day is the attitude of penitence, confession and turning from sin, judging ourselves so that we need not be judged in the wrath of God (I Cor. 11:31, 32; I John 1:8-10). Yes, if you had a revival only yesterday, you need one today! If you won many souls this week, you ought to win more. You are not all that God wants you to be. Not yet is your life a garden, every bit of which bears perfect fruit for God. You have fallow ground to be broken up. You have thorns to be dug out so that your life may be perfectly fruitful for Christ.

Fallow Ground!

The Jews were accustomed to allow their fields to lie fallow every seventh year. Fallow ground means hard soil, unbroken by the plow. Fallow ground means soil growing up in thorns, briars and weeds. Fallow ground means, saddest of all, fruitless ground.

Break It Up!

Dear reader, if you are to have a revival, if God is to get fruit from your life, your ground must be broken up. And that is not as easy as it may seem.

Really breaking up the ground is the hard way. I remember that when I was a boy on the dry west Texas farm I called my father's attention to the way a farmer nearby prepared his ground for sowing grain by using the disc harrow. With four horses to his disc harrow, this farmer prepared the surface of the ground. Small weeds and grass were destroyed and the farmer was soon over his field, cutting a swath six or eight feet wide each round. How much faster that was than our slow way, with four horses hitched to a double-disc plow, cutting fourteen to eighteen inches of soil! The easy way was four or five times as fast as our way! We plowed six to ten inches deep while our neighbor simply stirred the crust for two inches or so. On our neighbor's farm the shallow scratching of the harrow did not open the hard soil, baked under a west Texas sun, to soak in the winter rain. The soil was not loosened so that roots could dig deep for the plant food needed. Large weeds were not destroyed by the disc harrow. Johnson grass roots were never disturbed. The yield of grain was not nearly so great on our neighbor's field who planted without breaking up deeply the fallow ground.

How the plow jolted as great clods of hard, dry dirt were turned up by the plow! Then the clods must be broken by a harrow, or dragged. But when it rained, nearly all the water soaked in and the deep, soft seedbed was prepared. And, my friend, your life must be broken up if God is to send a revival and make you bear fruit.

Very often in God's plan a deep breaking up is necessary for usefulness. Ground never brings forth much fruit until it is broken up. Corn or wheat can never make bread until it is broken fine, ground to flour or meal. Olives do not yield their oil until they are pressed. Incense never gives its

sweetest odor until it is burned. Flowers smell sweetest when they are crushed. If you avoid the breaking up of your ground, you miss the secret of fruitfulness and blessing!

Did you ever notice how many things God broke up when He blessed men in the Bible? We are told three times concerning the five loaves and two fishes, when Jesus fed the five thousand, that Jesus "blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes." Blessed and brake! Blessing means breaking. God never smiles on a field as when it is plowed deep. God never rains righteousness upon a life in fullness until it is broken up, broken deep. Break up your fallow ground!

The pitchers that Gideon used to free Israel from the Midianites were all broken. Whole pitchers would not let the light shine that was inside. If God wants the pitchers of our lives to be broken, then let's offer them freely, to be broken and be blessed and bring forth fruit. The lambs that were sacrificed had to die before they could fulfill their destiny as pictures of the coming Lamb of God whose blood should take away the sins of the world.

God had to break Moses, the son of Pharaoh's daughter, learned in all the knowledge of the Egyptians and high at court. Moses' whole life was broken up. His wealth was gone, his honor was gone, his pride was gone, his friends were gone, his ambition was laid in the dust. Moses was broken before God used him.

What a successful farmer Elisha, the son of Shaphat, was, plowing his plantation with twelve yoke of oxen before him! But it was all broken up when God called him to be a prophet. He killed oxen for sacrifices and burned the plow and yoke for fuel and left all, his past life broken and gone, simply that he might pour water on the hands of the prophet Elijah and some day be used of God!

Jesus broke up the fishing busi-

ness when He called Peter, James, and John and Andrew to preach. It was good-by to nets and prophet, good-by to father and ship if one were to follow Jesus and become a fisher of men. And Matthew, sitting at the receipt of custom, was a rich publican, making money hand over fist, doubtless, when Jesus came by and said, "Follow me." Jesus broke up his income, broke Matthew away from his friends and occupation. Oh, I tell you, it takes a breaking-up of the ground, if God is to find fruit in your life!

The slave girl healed of her demon in Acts, chapter 16, lost her power to tell fortunes and God broke up the money-making business of her masters when He saved that soul. When the legion of devils was cast out of the poor maniac of Gadara, our Lord almost broke up the hog business on that countryside! It cost two thousand hogs drowned in the sea, to put one poor sinner in his right mind, clothed and at the feet of Jesus, and to send him happy-hearted and glad back to tell his kindred and friends how great things the Lord had done for him. How foolish you are and how little you know of God's way, if you think you can have a revival without a deep breaking-up in your life, if you can have blessing and fruitfulness without sacrifice and cost! No, no! If you want a revival, if you want to be near to God, if you want to win souls, if you want to bear fruit, then BREAK UP YOUR FALLOW GROUND!

Our ease must be broken. We are too self-complacent. We are too well satisfied with ourselves, our families, our homes, our churches. God knows, it is likely that many of you who read this do not count yourselves backsliders at all! It may be you are satisfied well enough with the few sheaves you gather, and few fish you catch, the occasional brand that you pluck from the burning, if any at all. That complacency and ease must be broken up, I tell you, if ever you are to have the revival God has for you and to

bear the fruit that He plans for your life.

It is one of the most terrible curses of the churches today that we are neither cold nor hot. In the words of the Saviour, in Revelation 3:15-17, we are told:

"...I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

We are content with crowds whether we have souls or not. We are content with sermons whether we have anointing from Heaven or not. We have socials instead of revivals. We have supper rooms, instead of upper rooms. We have entertainment when we ought to have agonizing. Fasting, prayer, confession, tears of repentance—these are out of date in the average church.

What shall we say for ourselves, we preachers? We please our churches very well! They pay our salaries very well! We dress very nicely. We read the best books. We stand well enough in the community, we think. But God knows that most of us preachers do not have the fire in our bones that Jeremiah had. We do not have the "Woe is unto me, if I preach not the gospel!" that Paul had. Many of us have never had the coal of fire from off the altar of God touch our lips and cleanse us from our impurities. Oh, may God revive the preachers of today! Tobacco-using preachers, picture-show-going preachers, nice, polite, well-fed, well-dressed preachers! Preachers with soft, flabby faces, with big laughs, with ready jokes on the street, with inoffensive ways, with cultured speech in the pulpit, but no fire, no tears, no compassion! We are preachers but not prophets! We preach Heaven but little of Hell! We raise money from men but we cannot pray down a revival from God! We are a sleek, smug, well-satisfied bunch, we preachers! No camels' hair for us unless it be woven into the finest overcoat! No locust and wild honey diet—we live on the fat of the land! No Philippian jail with beatings and stocks for us successful modern preachers! No, the judges and bankers are members of our churches. We can get our traffic tickets "fixed" when other people would have to pay a fine. No Mt. Carmel Elijah experiences for us. It is too sensational, and too dangerous! And besides, our voices will never do to speak in the open air! Let the Salvation Army officers and the Pentecostal people hold their street services and preach from the back of trucks and over loud-speakers on the square, denouncing sin and calling men to repentance—but that is too fanatical, and too embarrassing for us successful, modern, college- and seminary-bred preachers! God in Heaven, wake up the preachers!

Preacher brother, if you lead your church in revival, your life must be broken up, your hard ground broken, your hard will bent, your pride humbled, the fountain of your tears broken. Break up your fallow ground!

Break Up Your Hearts

To break up your fallow ground means to break up your heart! Strange as it may seem, one can break his own heart. One can be burdened, can be penitent, can mourn over his sins, if he will. All spiritual emotions and acts that please God must come from the human will surrendered to the will of God. There is a moral quality in believing and it is wicked not to believe in Christ, not to believe the Bible, not to trust God to keep His promises. So we can set ourselves to seek God, to turn our hearts from sin, to afflict ourselves in godly sorrow for sin. James 4:9 commands: "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." In the same passage Christians are commanded to "submit" to God, to "draw nigh

(Continued on page 12)

Editor's New Grandson



Above you see pictured the editor and his new grandson, John Walter Handford.

The last week in August I was at Central Manor Camp in Mountville, Pennsylvania. "Brother Rice! You are wanted on the phone," I was told. "Wheaton is calling."

The call was from Walt and "Libby" (Elizabeth is my third daughter and Walt Handford is vice president and general manager of the Sword of the Lord Foundation). "We just wanted to tell you about your new grandson," Libby said. "And guess what we named him! John Walter, for his two grandfathers!"

John Walter, on thirty-two hours' notice, had just been adopted. For years Walt and Libby had prayed for a baby. And for over two years they had had in an application in Chicago with the Evangelical Welfare Agency of which Dr. Harold Lundquist is the director. Now this lovely boy, six weeks old, was offered to them. In thirty-two hours he was in his new home; and I had a new grandson just like that!

This snapshot was made in front of the Sword Book Room. John Walter is eleven weeks old now, and his grandfather is considerably older, but is feeling very young and happy. As the reader can see, when this snap was taken, John Walter had a very serious outlook on life, but he frequently has a very lovely smile. He is a good baby, is greatly loved by all the family and Sword workers, and we predict that God will lay His hand upon him for some great work after careful and godly rearing by his devoted parents.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

A letter September 27 from **EVANGELIST CLIFTON W. BRANNON**, 626 Electra St., Longview, Texas, says: "We are in a revival in Spartanburg, South Carolina, and the Lord has already added 115 to the church. Praise His holy name!"

A United tent meeting was held in Beloit, Wisconsin, recently with **EVANGELIST JOHN GAMBLE** of Raleigh, North Carolina. The tent meeting chairman, Rev. Wendell Boyer, writes that many nights as high as sixteen churches were represented as the evangelist spoke to a full tent. Rev. and Mrs. Inor Basinger were in charge of the music. The chairman's report spoke of "many conversions."

A tent campaign was held in August in Camden, South Carolina, with **Ralph M. Horne** of Doerun, Georgia, as the evangelist. He reports 42 conversions and 12 rededications. Les Nixon, an accordionist from Australia, was songleader; Mrs. Horne accompanied on the piano. October 17-November 14 the evangelist and party are in two church revivals in Norfolk, Virginia.

EVANGELIST JACK SHULER and his team were in the high school auditorium, Bellingham Washington, September 5-19, two and a half years after the Merv Rosell team was used of God mightily there. Even though the Crusade began Labor Day weekend the crowds soon filled the auditorium, and a \$9,000 budget was raised in eight days. Thirty-five churches in and around this city of 35,000 entered in the evangelistic effort. The report sent did not list the results of the campaign, for which we are sorry. But soon we hope to have word from the evangelist himself about the campaign.

EVANGELIST PAUL E. WILHEIM of Clarksville, Arkansas, has just completed a most successful eight-day revival at Second Baptist Church, Victoria, Texas. Visible results were 12 additions by baptism, 10 additions by letter, 1 addition by statement, 4 making profession of faith in Christ who did not unite with the church, and several backsliders restored.

Sword Staff Evangelist **ROBERT L. SUMNER** recently was with Rev. Jack Oliver and his church in Port Huron, Michigan. There were 7 first-time decisions for Christ, and 21 joined the church, with nine baptisms the last Sunday of the campaign.

EVANGELIST RALPH M. DAVIDSON of Coffeyville, Kansas, was recently with the First Regular Baptist Church of Kansas City, where they saw 7 first-time decisions for salvation, 5 for church membership. The pastor, Rev. O. W. Stanbrough, writes that in addition to the above, there was a real revival among his people.

Evangelistic services were conducted September 12-18 at the Salem Evangelical United Brethren Church, near Berwick, Pennsylvania, with **EVANGELIST JACK YOST** presenting the Gospel message each evening in a forceful way. Many souls were enriched and ten definite decisions for Christ were made, according to Pastor J. A. Carle. A Rally of Youth on Saturday evening was well attended and proved to be very helpful.

EVANGELIST CLIFF ROBINSON of Chattanooga, Tennessee,

was with the Fellowship Baptist Church September 13-26. The pastor, Rev. Roy V. Wuest, writes that the church was greatly blessed and several were saved.

Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

GENIUS of GENEVA, by L. Penning, Wm. B. Eerdmans Publishing Company, Grand Rapids 3, Michigan. 392 pages, \$3.00

The thoughtful world will register its sentiment and gratitude for this beautifully written, attractively printed, popular account of the life and times of John Calvin. It combines wonderfully biography, history, religion, and politics. Few periods in history have been more turbulent than that in which Calvin lived and worked. The achievements of this frail, intelligent, consecrated Christian illumine the pages of the Reformation and are reflected in the political developments of succeeding centuries. A most readable volume.

DR. JOHN L. HILL

John Calvin comes to life anew in this biography by a Dutch historian, excellently translated into English. The background of the Reformation is well presented, showing the unrest and religious turbulence, along with the intelligent ferment of the renaissance; and over against that background is excellently portrayed the life and ministry of the great French reformer. The story is well told with new insight into details of Calvin's career. In this day of dogmatic assumption on the part of some, it is particularly important to be reminded in biographies of this kind, that the true Gospel was restored by the Reformation, at the cost of believers' blood and tears.

DR. V. RAYMOND EDMAN

12 SERMONS on the PASSION and DEATH of JESUS CHRIST, by Charles H. Spurgeon, Zondervan Publishing House, Grand Rapids 6, Michigan. 152 pages, \$2.50.

Spurgeon is nearly always a soaring preacher, but he never soars so high as when dealing with the love and suffering of Christ. Here is great oratory, great homiletics, and great passion met in twelve sermons which will thrill the heart, stimulate the mind, and enrich the life of the reader.

DR. BOB JONES, JR.

These are sermons of the mighty Spurgeon—and that speaks for itself—SPURGEON! There are sermons on Gethsemane, Barrabas, and the cross. It is a large book in small type to make a handy-sized publication.

EVANGELIST BILL RICE

FARTHER INTO the NIGHT, by Mrs. Gordon H. Smith, Zondervan Publishing House, Grand Rapids 6, Michigan. 247 pages, \$2.50.

This book of missionary adventure will hold the attention of young and old. Mrs. Smith writes in a personal way of her experiences and her family in French Indo-China. Every chapter has a personal appeal to the heart to give ourselves more fully to the work of spreading the Gospel. Some of the chapters will break your heart. For example, the one entitled, "This Is Heathenism," will not be forgotten. It tells the story of a little girl having her six upper front teeth sawed off close to the gums. The author's appeal says, "Will you let this heathenism go on, this Devil's slavery? Will you sit by and do nothing? We dare not stand still. We dare not fail our tribe children. We must not let them down. Oh, the shame if we let them down." This is a splendid mission-

Hear Sam Morris November 7

Sunday November 7th, the International Sunday School lesson to be taught in churches throughout the nation will deal with the subject of beverage alcohol and world temperance.

Dr. Sam Morris of San Antonio, Texas, has scheduled a thirty-minute broadcast over the coast to coast facilities of NBC. He will speak on the subject: "Liquor—A Curse to America." The broadcast will be given from 6:00-6:30 p.m., Central Standard Time.

Dr. Morris is a nationally-known Baptist minister, the author and publisher of many temperance and religious books, and for twenty years the broadcaster of "The Voice of Temperance" program advocating abstinence and prohibition. He is also co-founder and president of the Preferred Risk Mutual Insurance Company with home office in Des Moines, Iowa, a nationwide auto insurance company for non-drinking car owners.

This will be the first time since the repeal of national prohibition that a national network has sold time for a public discussion of the highly controversial subject of prohibition. It culminates a fifteen-years' struggle on the part of the temperance forces spearheaded by the late Henry M. Johnson, Attorney of Louisville, Kentucky, and Mr. Morris with the radio industry. Appeals to the networks themselves, the national Association of Broadcasters, the Federal Communications Commission, and finally to Congress at a hearing before the House Interstate and Foreign Commerce Committee last May on the hearing on the Langer Bill to outlaw liquor advertising, when NBC and CBS both agreed to sell Mr. Morris time for abstinence and prohibition talks.

The November 7th broadcast is presently scheduled to originate from Dallas, Texas, where a mammoth afternoon temperance rally is to be held in the First Baptist Church in celebration of the event.

any story and will certainly stir interest in the preeminent work of missions.

DR. LEE ROBERSON

A BIRD'S EYE VIEW of the BIBLE, by Fred John Meldau, editor of **CHRISTIAN VICTORY MAGAZINE**. A 64-page paperback pamphlet on "How to Understand and Enjoy the Scriptures," this very attractive pamphlet does give a good bird's-eye view of the Bible. Its principal divisions, subjects and doctrines we think will be helpful. Price, 60c. Order from Christian Victory Publishing Company, 2909 Umatilla Street, Denver 11, Colorado.

JOHN R. RICE

THE CHRISTIAN'S COMPANION, arranged by Earl J. Edwards. This is a handy pocket edition of John's Gospel literally loaded with helps for Christian workers. The author's entire \$5 course in soul winning, "Soul Saving Simplified," is included in the notes of this edition.

Highly recommended by famous soul winners, it is ideal for new converts, for untrained Christians desiring to win souls, for classes studying John, and many others. Preachers will find more sermon material here, perhaps, than in many cloth bound volumes of out-lines.

It can be secured from the Pilgrim Publishers, P. O. Box 3070, Los Angeles 28, California, for 25c a copy, 5 for \$1, or \$18.25 per hundred.

DR. DAVID HEDEGARD'S BOOK NOW AVAILABLE

The 251-page book by Dr. David Hedegard of Sweden entitled, *Ecumenism and the Bible* is now available. The price is \$2 per copy. Orders should be sent to International Council of Christian Churches, U.S.A. Office, Box 218, Collingswood 7, N. J. Persons living in the sterling area may purchase copies at eight shillings each from Mr. George H. Fromow, 9 Milnthorpe Rd., Chiswick, London W 4, England. Or copies may be ordered from the headquarters of the International Council of Christian

(Continued on page 5)

Detroit Church Opens 2,000,000 Facilities



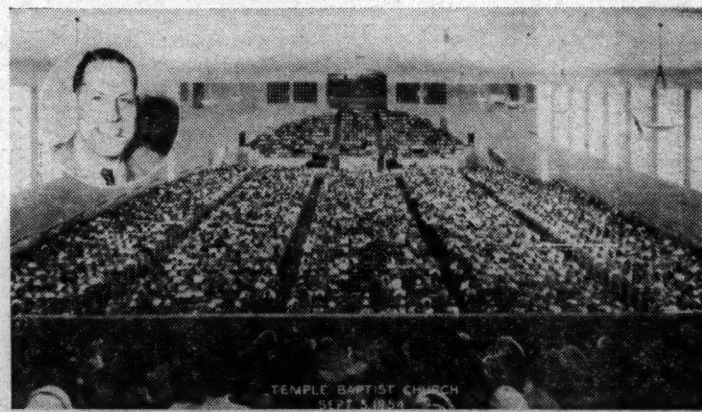
Dedication services were held Labor Day week for the \$2,000,000 Temple Baptist church and Sunday school buildings, one of the largest church plants in America

Dr. G. Beauchamp Vick, the pastor, said the new plant was necessary because the church's former buildings could no longer accommodate its membership which, in the last sixteen years, had grown to 15,200.

The new church auditorium has an imposing circular front on Grand River. It is 280 feet long by 130 feet wide, with a seating capacity of 5,200. The church offices, just off the 44-foot lobby, provide facilities for the pastor, four church secretaries and seven full-time pastoral assistants. Modern rest rooms, lounges and six nurseries are adjacent to the main lobby.

In the three-story glass-enclosed Sunday School building, space is provided for 200 class rooms and 6,000 people. The church and Sunday school buildings are connected with fifty-foot ambulatories. Ramps in the Sunday school building take the place of stairs.

More than two and one-half acres of parking space is provided in the rear of the Sunday school building.



Dr. Bob Jones SAYS:

As I have dealt with Christian people for many years, I have found that most of God's really born-again people want to invest their money as the Lord would have them invest it. Sometimes they are deceived by ecclesiastical bosses, and sometimes they are imposed upon by people who may be honest but who are not practical in their approach to the Christian program. It is my sincere opinion that Bob Jones University offers all real, honest-to-goodness, evangelical, orthodox Christians of all groups an opportunity to invest some of God's money so as to bring results that should be satisfactory to all the different evangelistic groups. We fundamental, evangelical, evangelistic Christians may not agree about everything, but we do agree that the Gospel is the power of God unto salvation and that we ought to get the Gospel to everybody possible. Primarily this is the emphasis of Bob Jones University. Every student that goes out from here knows how to tell a sinner what to do to be saved, and the overwhelming majority of our students have a real passion for souls.

Now, if you are interested in the salvation of souls and in training Christian leaders to win people to Christ, you can afford to invest some of the money God has given you in the work of Bob Jones University. Remember, whatever you send is now divided in three ways. One-third of it is set aside for the direct spread of the Gospel to the ends of the earth. One-third of it is put into a special fund to help young people who are not able to pay all of their expenses to train for Christian work. One-third is set aside to erect more buildings to make room for more people that

wish to train for soul-winning Christian work. So everything is clear, and we believe you ought to have and want to have a part in this work. So please let us hear from you. Remember to pray for Bob Jones University, and pray every day. I mean really pray. Thank you and God bless you.

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Sticking

"There was a little postage stamp No bigger than your thumb, But still it stuck right on the job Until its work was done. They licked it and they pounded it 'Til it would make you sick. But the more it took a lickin' Why the tighter it would stick.

So friend, let's be like the postage stamp In playing life's rough game, And just keep on a-sticking Though we hide our heads in shame, For the stamp stuck to the letter 'Til it saw it safely through. There's no one could do better, Let's keep sticking and be true."

—The Samaritan.

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

"You May Buy With Confidence From our Advertisers"

Faith or Feeling

By Dr. Tom Malone

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life."—John 5:24.

We are constantly coming up against the problem of "feeling" in dealing with people who are desirous of being saved.

It seems that it is one of the Devil's greatest weapons in keeping people from coming to a place of confidence and assurance in their Christian experience. The Devil causes people to seek for feeling, and thus throws them off the track.

Salvation is not by feeling; it is by faith. It is not by seeking an experience, but by accepting a Person.

As long as the Devil can keep the inquiring mind and the seeking heart struggling to arrive at a certain emotional experience rather than repenting and receiving the person of Christ as a Saviour, he can keep that soul in darkness.

Let me say quickly that we do believe in what we sometimes refer to as "heart-felt religion," "experimental salvation." We believe in emotions and we know that every human being is an emotional being. God has given us the capacity to weep, to laugh, to rejoice, but everyone is somewhat different emotionally. Some weep at a ball game, while others sit quietly. No two people are exactly alike emotionally.

But the "feeling" or the joy comes from knowing that you have the person of Christ in your heart and that you have been born again by His Spirit and by His Word. It is the result of being saved.

Each time the word "feeling" is used in the New Testament, it has nothing whatever to do with a religious experience, and is always used (as far as human beings are concerned) in a bad sense rather than a good sense.

For instance, in Ephesians 4:19, Paul speaks of people being "past feeling." We need to believe what God has said in His Word and take God's Word at face value.

It would do well for us to read the experience that blind Isaac had with his twin sons Jacob and Esau.

Isaac went by feeling rather than by the word and was deceived. When Jacob came to blind Isaac, trying to make him think that he was Esau, he came with the skins of goats upon his arms to make himself a hairy man like his brother.

Genesis 27:22 shows us that Isaac "felt" of Jacob and said, "The voice is Jacob's voice but the hands are the hands of Esau." He disregarded the voice and went by the feeling. He was deceived and wrong.

Book Reviews

(Continued from page 4)

Churches, Singel 386, Amsterdam C, The Netherlands, at five guilders each.

This notable book was first published in Swedish in 1953 by a publisher in Sweden. There it became the most discussed religious book in Scandinavia in a decade. Christian leaders on all sides took a stand regarding this book—for or against.

At the request of the International Council of Christian Churches Dr. Hedegard then translated his book into English, and the English edition is a publication of the ICC. Dr. Hedegard says: "The purpose of the book is to study the ideas of the Ecumenical Movement in the light of the Bible. A Christian should examine everything." Every informed Christian should have a copy of this important book.

Dr. Hedegard is a vice-president of the International Council of Christian Churches, and a prominent leader in the Scandinavian countries. For many years a theological professor, he received his doctorate from the University of Lund, Sweden, where he was also a teacher. His book received a splendid reception at the recent Congress of the ICC in Philadelphia.

We must not go by feeling alone, but by the voice of God in His Word.

In this wonderful verse (John 5:24) Jesus makes it plain and clear that he who hears the Word and believes God HATH (a present possession) everlasting life, and shall not come into judgment.

This is the deed or title to my salvation. I have the Word of the Son of God that I now am saved eternally and will not come into judgment. I am going by the voice—not by the feeling.

Grand Prize-Winning Sermon, "Twentieth Century Issues Facing Twentieth Century Christians" Now Available in Pamphlet Form

I know thousands of our readers will rejoice to learn that you may now get in pamphlet form Evangelist Robert Sumner's message, "Twentieth Century Issues Facing Twentieth Century Christians." Even though we printed hundreds of extra copies of THE SWORD OF THE LORD which carried this sermon, they were soon exhausted, and we were unable to fill orders for hundreds more. Because the response to this sermon on separation has been so tremendous, and the calls so great, we have coming off our presses several thousand copies in a nice sized pamphlet, and at a cost which will enable readers to order in quantities.

We knew the sermon was excellent; that's the reason the judges chose it as the grand prize winner. But seldom do we have such response to a message in THE SWORD as we had to this one.

The price of this 24-page pamphlet is 10c each, 12 for \$1.00, \$7.50 per hundred (Add 5% of your order to cover postage and handling). Get your order in as soon as you receive this, and get the first copies "hot off the griddle."

Send your order to Sword of the Lord Publishers, Wheaton, Illinois.

4 Great Sword Conferences on REVIVAL and SOUL WINNING

Coming up in November for preachers and Christian workers, and everybody who wants to learn how to get your prayers answered, how to have soul-winning power, how to know the Bible, how to win souls.

Note dates and places now, write for further announcement, and detailed program. Plan to attend.

Pensacola, Florida

November 17-20

Daytime services in South Side Baptist Church, evening services in the large Brent Baptist Church. Speakers: Dr. Bob Jones, Sr., Evangelist Hugh Pyle, Evangelist Bill Rice, Dr. John R. Rice.

Panama City, Florida

November 17-20

the same time as above. The two conferences will be run simultaneously. Speakers: Dr. Bob Jones, Sr., Dr. John R. Rice, Evangelist Hugh Pyle, Evangelist Bill Rice.

Music at Pensacola and Panama City will include the famous Eureka Jubilee colored singers of Chicago.

Lakeland, Florida

November 21-24

in the City Auditorium, sponsored by many pastors and churches.

Tampa, Florida

November 21-24

same date, in the City Auditorium, Tampa.

Speakers at these two conferences thirty-five miles apart include Dr. Bob Jones, Sr., Dr. Lee Roberson, Dr. J. Harold Smith, Dr. John R. Rice, Evangelist Bill Rice, Evangelist Hugh Pyle.

Special music by the Eureka Jubilee Singers, famous colored Christian musicians from Chicago.

FREE BEDS FOR PREACHERS

In these conferences co-operating churches will ask members to supply rooms for out-of-town preachers who attend the conferences. Churches would do well to send their pastors to such meetings for quickening of the spiritual life, for inspiration, and to bring back revival fires and new consecration, inspiration, and new methods and plans for soul winning and for building a great church.

Famous Speakers in Sword Conferences

Here are famous evangelists and pastors of great soul-winning churches who will be heard at these Sword of the Lord Conferences on revival and soul winning.

• Dr. Bob Jones, Sr., evangelist for more than fifty years, founder of Bob Jones University. One of the most moving speakers in America.



Bob Jones, Sr.



Lee Roberson

• Dr. Lee Roberson, pastor of Highland Park Baptist Church, Chattanooga, with over 12,000 members. Baptized 1,296 new converts last year. Has led the Southern Baptist Convention in conversions for seven or eight years. President of Tennessee Temple Schools.



J. Harold Smith



Hugh Pyle

• Dr. J. Harold Smith, pastor of First Baptist Church, Fort Smith, Arkansas, widely-known evangelist and radio broadcaster and soul winner.

• Evangelist Hugh Pyle, former newspaper man, with successful and strong pastorates in several Florida churches, Youth for Christ director, now assistant to Dr. John R. Rice.



Bill Rice



John R. Rice

• Evangelist Bill Rice, Murfreesboro, Tennessee, powerful evangelist, charming storyteller, has preached all over America, in Canada, and for months to gigantic crowds on the African mission field.

• Dr. John R. Rice, editor, THE SWORD OF THE LORD, evangelist in city-wide campaigns, with books and pamphlets reaching millions of people in twenty languages.

Of course these great conferences and rallies are for the general public, and lay Christians will have their hearts warmed and blessed the same as preachers. Groups of young people should attend wherever possible.

Write for Detailed Program of the Conference You Are Interested in!
Address John R. Rice, the Sword of the Lord, Wheaton, Illinois

His Prayer Answered

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

An aged Scotchman, while dying, was asked what he thought of death and he replied, "It matters little to me whether I live or die. If I die I will be with Jesus, and if I live Jesus will be with me."—Sel.

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Editor's Notes

(Continued from page 1)

for THE SWORD OF THE LORD in the United States is \$2.50 per year. But for three years you need pay only \$5.00 (the rate for Canada and foreign countries is \$3 a year, three years for \$6.50). Thus you save \$2.50 by sending in your subscription for three years in advance. You save yourself money, you save us making extra stencils, sending you subscription blanks and reminders. Of course we are anxious to have a great block of thousands of subscribers who do not need to be renewed year after year. You will help us and help yourself if you will save that \$2.50. Just send \$5 to renew your subscription for three years. We will simply add on the three full years to your present expiration date. You will get the full value of your present date plus the saving of \$2.50 in cash, and plus the freedom from care in having the matter settled for three full years ahead. It will certainly help us at this time. Send your subscription to THE SWORD OF THE LORD, Wheaton, Illinois.

By the way, isn't there someone else you love enough to send \$5 for a three-year subscription as a gift? It will make an ideal birthday present, anniversary gift, or a special token of affection for anyone.

The Neglected Free Literature Fund

Millions of copies of our Gospel messages have been printed and distributed in twenty languages through our Free Literature Fund. Literally thousands of souls have been saved in Japan, Korea, Spain, Portugal, India, Africa, Philippine Islands, and of course throughout the English-speaking world. People have become interested in other matters and the Free Literature Fund is neglected and we have many, many calls for free literature which we cannot supply. Will you take this to heart and help us to supply these needs? I feel guilty in that I have been so burdened about the building fund, so burdened about the Minister and Missionary Subscription Gift Fund for THE SWORD OF THE LORD, that I have not given so much to the Free Literature Fund. However, I will today make as large a gift to the Free Literature Fund as I can. I hope you will do the same. Mark your gift plainly for the Free Literature Fund and address your letter to The Sword of the Lord, Wheaton, Illinois. I will thank you from the bottom of my heart for helping me to answer the cry of foreign missionaries, native workers, rural missionaries, and many, many others who depend upon us for the booklet, "What Must I Do to Be Saved?" in many languages, and for other free literature. Please help!

Wonderful Sword Conferences in Panama City, Pensacola, Lakeland and in Tampa, Florida

THE SWORD OF THE LORD is sponsoring some great conferences on revival and soul winning in four Florida cities. Will you, who are within reach of these cities, make plans now to attend?

November 17 to 20, conferences will be held in Pensacola and Panama City, Florida, simultaneously. In Pensacola services will be held in the evening at the large Brent Baptist Church, and in the daytime at the South Side Baptist Church. In Panama City services will be held in Cove Baptist Church. Speakers will include Dr. Bob Jones, Sr., Dr. John R. Rice, Evangelist Bill Rice, and Evangelist Hugh Pyle. The famous Eureka Jubilee Singers, colored singers, from Chicago will sing. In Pensacola, beds in private homes will be furnished free to preachers.

November 21 to 25, from Sunday through Thanksgiving day, great simultaneous conferences will be held in Lakeland and in Tampa, Florida. The conferences will be held in the city auditorium in each city. Speakers will include Dr. Lee Roberson, Dr. Bob Jones, Sr., Dr. John R. Rice, Dr. J. Harold Smith, Evangelist Bill Rice, and Evangelist Hugh Pyle.

Again, the Eureka Jubilee Singers of Chicago, the most popular,

Communists Gained by W.C.C.C.

(Continued from page 1)

at that Assembly clergymen from Iron Curtain countries representing communist controlled churches. These men to all intents and purposes were "communist clergy." They accomplished their mission most effectively.

I. What Communists Gained

Let us enumerate what the communist clergy did and gained in the World Council of Churches in Evanston.

(1) *The communist clergy increased their strength in the powerful Central Committee elected to direct the affairs of the Council between assemblies.*

At the opening of the Assembly, Professor Josef L. Hromadka of Prague, Czechoslovakia, the world's No. 1 communist clergyman, and Professor Lazlo Pap of Budapest, Hungary, were on the Central Committee. Now, in addition to these, from Czechoslovakia, Bishop Jan Chabada of the Lutheran Church was placed on the Central Committee. Chabada, according to the testimony of refugees, formerly high in church and government circles of Slovakia, has been a member and also an official in the Communist Party. This evidence, I may say, was called to the attention of leaders in the World Council of Churches after Chabada's name was placed in nomination and before he was elected by the Council, but the leaders proceeded to have him elected anyhow.

From communist Poland, Karl Kotula, leader of the Polish Evangelical Lutheran Church and a communist collaborator, was also added to the Central Committee. The Polish Embassy in the United States, which is an outlet for communist propaganda, has released a statement of Bishop Kotula praising the communist government and reporting the official resolution of his church de-

and we believe the best, most heart-moving singers of all the colored groups of singers, will sing daily in these two conferences. Other music will be furnished by other Gospel singers. Daytime services in Tampa will be held in the Buffalo Avenue Baptist Church, the evening services in the City Auditorium. In Lakeland, all services will be held in the City Auditorium, God willing.

These conferences are full-scale SWORD OF THE LORD Conferences on revival and soul winning. They will have the kind of program for which church people usually come from twenty to twenty-five states. They ought to move all of northern and central Florida. By all means, if possible, plan to attend some of the services.

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If you are a serious, reliable Christian who will buy at least four books a year, of your own choice, if you keep your obligations, if you will reject promptly the first selection that you do not want, will pay invariably within seven days of receiving the book you allow to come, then we would like to save you money and help you. Members of the Sword Book Club get one big, clothbound book free when they join, another book free with every fourth book purchased. You get books postage free, get free the Book Club News every month which describes the best Christian books out. Please do not answer unless you are reliable, trustworthy, a serious Christian who wants to be blessed through the Sword Book Club. Write for application blank and full information if you are a serious, dependable Christian and want the benefits of the Sword Book Club. Address the Sword Book Club, Wheaton, Illinois.

Third Evangelistic Sermon Contest: Sermons Due December 1

Again THE SWORD OF THE LORD offers \$1,000 in prizes for original, unpublished, evangelistic sermons to be submitted and in our hands by December 1, 1954. Write for detailed instructions and rules of the contest, or see back issues of THE SWORD OF THE LORD.

fending the communists in their charges against the West.

I charge tonight that the World Council of Churches and its leaders deliberately, knowingly placed these communist collaborators and ecclesiastical spokesmen for communism on their Central Committee to assist in the governing of the Council. It is our conviction and, we believe, the testimony of the Christian Gospel, that such an act is a betrayal of the Christian church.

(2) *The re-election of Hromadka to the Central Committee was a great victory for the communists.*

Hromadka particularly has been under fire because of his leadership in the communist cause. He has been recognized around the world as the leading Protestant spokesman for that cause. Professor Matthew Spinka of Hartford Seminary, in his 56-page booklet dealing with Hromadka's life, declares: "The man of whom I write is Joseph L. Hromadka, professor and at various times dean of the Comenius Protestant Theological Faculty of Prague, Czechoslovakia. He has been recognized the world over as the principle Protestant defender of communism, and as such does not speak only for those Protestants in the communist-dominated countries who share his views, but for like-minded individual Protestants anywhere."

This man, who represents and symbolizes the effort of clergymen calling themselves Christian to cooperate with and support the communist order, was vindicated by his re-election. It is to the disgrace of Evanston that it gave to the communist world, in the name of the churches, this vindication of their favored spokesman.

(3) *The communist clergy obtained a platform in the name of the church on which to promote their line.*

Bishop Peter, while in Evanston, declared that a Christian could be a communist. Such a view has no place in any Christian body. When questioned concerning the persecution of Christian missionaries in communist lands, he declared that he did not know of any such cases which would properly justify such a question. At Evanston the propaganda line favorable to the communist world and its designs of world resolution was presented with respect to the Christian church. This should never have been permitted. Under no circumstances should the cloak of the church and the respectability of the Christian pulpit be used to disseminate the communist line. Some protests were made. Two representatives of the suffering Evangelical Lutheran Church of Estonia, living in America, asked the World Council to ignore the counsel of the delegates from communist satellite lands and declared: "These delegates were permitted to come to the Assembly only because they are collaborators with their Red regimes. We know that the Christian church in Hungary and in the other Red countries is controlled by the communist governments." The church must draw some lines, and communist spokesmen have no place in any Christian group.

(4) *The communist clergy won for themselves at Evanston the respect of most of the people present.*

The Christian Century, in reporting the Evanston meeting and speaking of these clergymen, said: "No one in Evanston has seen any reason to doubt the Christian integrity of any one of them.... most will be glad that they were here to bear before the World Council the testimony they bore." When charges were made against them in the public press and the representatives of the Czech government in exile presented their banners outside of the hall, public apology was made to the Iron Curtain men before all the Assembly by the Archbishop of Canterbury.

In view of the way in which these men have betrayed the true Christian church and have been responsible for the persecution and suffering of true Christians in their lands, they deserve the rebuke of all who honor the name of Christ and delight in the liberty

wherewith Christ has made men free. Men unworthy of the Christian church were honored as beloved and respected brethren in the councils of the World Council of Churches. This is what they wanted and what they won for themselves at Evanston.

(5) *The communist clergy secured the recognition of communist controlled churches on an equal level with non-communist churches.*

The churches which these men represented in Hungary and Czechoslovakia have not merely collaborated, but are assisting in establishing the classless society of the communist order. Their presence in Evanston has established for the churches of the World Council the fact that churches dominated by communists may, if they come in the name of Christ, receive the right hand of fellowship. A perversion of Christ's name and a twisting of the church of Christ is used to cover up the diabolical design of communism in capturing the church. If any churches at all from Iron Curtain countries were to be represented, they should have been the churches in exile and which are suffering. The bringing of the communist controlled churches on to a level with the non-communist controlled churches actually furnishes an example of coexistence among the churches. So the argument runs that, if the churches can coexist and the barriers between the Iron Curtain and the outside can be spanned in the name of the church and of religion, so the nations, too, ought to be able to have peace and coexistence.

(6) *The communist clergy worked in the sections of the Assembly for a position which will be favorable to Russia in international affairs.*

In the section on International Affairs, Hromadka championed coexistence, which, in effect, means nonexistence to the free world, and, though the actual word itself was eliminated in the final paper, words equating it were deliberately chosen. In the section on Social Questions, Bishop Peter was active for coexistence, and the draft of the document as it came before the Assembly actually declared that the churches were to create the condition that would make coexistence possible. These men received considerable help from others, too. The pastor of the host church, the First Methodist Church, Harold Bosley, called for coexistence. Interestingly enough the communist *Daily Worker* featured this statement, quoting Bosley for coexistence.

(7) *The communist clergy took back with them actions of the Assembly which will greatly strengthen their own hand in oppressing Christians who would oppose the communist program.*

The authority of Evanston will help crush resistance.

When the report on Section III, on Social Questions, was presented, Bishop Peter announced that the Hungarian delegation would support it. Peter himself had been in this section and had helped prepare the document. He referred specifically to the questions which were asked concerning the attitude of churches in communist countries and said they would "initiate study on it" by their churches. It is not at all improbable that he himself wrote these questions. The answers had already been given by him in the report of the Hungarian Church Press, communist controlled, on *Five Years of Hungarian Protestantism, 1945-1950!*

The Assembly in no way attempted to condemn the churches for collaborating with communism. The whole issue was dodged by simply asking questions and leaving the communist clergy and their countries to answer them in the light of their own collaboration. Thus Peter was happy to have such questions! The communist churches will answer them and circulate their answers throughout the World Council of Churches.

Bishop Peter was also a member of the committee which prepared the ecumenical surveys in preparation for the Council's meeting. The committee was headed by Dr. John C. Bennett of the U.S.A. and Dr. C. I. Patijn of the Netherlands.

That is the section entitled, "The Christian Witness in Communist Countries." It is divided into two parts—concerning those Christians who collaborate with communism and give their witness, and those Christians who do not collaborate with communism and who chose to suffer. Describing the Christians who collaborate, the report states:

"Those Christians who believe that Christians must affirm the fundamental liberating forces in the communist social revolution emphasize the progress inherent in the social changes taking place in communist countries."

"The Church, and each Christian, is called to participate in the building of the new society, to build up an atmosphere of trust between church and state, to prove that Christians are not imperialist or reactionary. The Church must help explain and gain approval for the measures of socialization, and of the 'battle for peace.' Christians may not become ideological communists, but according to this view their place is in the mass organizations, perhaps even in the Party."

It is highly significant that no word of condemnation is given concerning this position. It is presented as a Christian position. Peter and Hromadka, representing the viewpoint of collaboration, were in the "ecumenical fellowship" of the World Council of Churches in Evanston. Christians in their lands who did not collaborate with communism were not permitted by the communist governments to leave.

But Peter had his greatest vindication in the formal statement of the Assembly on Section III which, referring to his group, expressed "our confidence in their loyalty to Christ." The World Council said that Peter and his associates, in supporting the communist order, were loyal to Christ! The Assembly said:

"Christians in communist and non-communist countries are

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Communists Gained by W.C.C.C.

(Continued from page 6)

called to hold each other in special brotherly concern and prayer across all barriers. Those of us in noncommunist lands affirm our unity with these churches in the ecumenical fellowship and the bond of the Spirit, and our confidence in their loyalty to Christ. We rejoice with them in the Christian witness which they make in these new circumstances and seek to understand and affirm our fellowship with them in their temptations and in their Christian hope, for this witness and these temptations are relevant also to our social responsibility."

There is no doubt about who were in "ecumenical fellowship"—Peter, Hromadka, Pap, Chabada, Kotula, Bereczky. Their churches are members of the WCC. You can collaborate with communism and be loyal to Christ—the WCC say so. No wonder Peter wants his church to study the Evanston document! Who would not vote for such an expression of confidence?

There were some who said that a few communists at Evanston could be watched and would not hurt anything, but it took only one in Section III, Bishop Peter, to bring forth this ringing announcement of confidence in all in communist countries who collaborate. They are loyal to Christ!

It is also interesting to note that a brief statement was passed at Evanston concerning sympathy for those Christians who were suffering in various parts of the world, but no identification was made as to who they were, their circumstances, or the conditions under which they were suffering; and the communist clergy voted for it along with everybody else. All sympathize with "suffering Christians" as long as they are not identified!

(8) *The communist clergy were successful in seeing that there were no strong denunciations or warnings concerning the infiltration of communists into the churches.*

There were no warnings about the program of the Communist Party in using the church outside the Iron Curtain countries for its advantage. Apparently, there is no peril to the church from communism or the designs of the Communist Party. At least, Evanston was silent on this theme.

Undoubtedly, there were other accomplishments, but this summarizes in brief the main ends which were obtained by the communist clergymen when they were recognized as representing churches in good standing, though communist dominated. This one fact alone should be enough to let the Christian people of the country realize that a serious condition faces us and something must be done about it.

II. What Christians Must Do

What then should Christians do?

(1) Those who have already been alerted and are informed must take upon themselves individually the responsibility of informing the Christian people of America. Every man must become a vigilante in behalf of the faith and freedom. Instead of the churches being the great bulwark against communism, the World Council of Churches has taken the communist controlled churches into its bosom. But in truth, Christianity has no part or parcel with communism. The whole system—politically, economically, ideologically, every element in it—is of another world from that of the Christian faith and what it represents.

(2) The Christian people of America must realize that churches are being used for ends and purposes which are not according to the Word of God. God's people must refuse to support financially or in any way an organization which makes possible such a perversion of the truth of God.

Those of us who are not yet under the control of communism must realize that a church under the leadership of those who led in Evanston could operate very well under a communist regime in the United States, just as these church leaders in Hungary and Czecho-

slovakia are, as they claim, free to promote the work of the church in their communist lands. Bishop G. Bromley Oxnam could easily be a Hromadka. These fine distinctions between theology and economics, used simply as a screen to justify the acceptance of communists as Christians, are false and misleading.

The connection of all this with the National Council of the Churches of Christ in the U.S.A. needs also to be seen. The same churches and leaders from the United States which are in the World Council of Churches and which participated in Evanston are in the National Council in the U.S.A.

(3) *Christians must take their stand for true, pure Christian churches.* There must be a cry and a call for complete separation of the churches and of God's people from the World Council of Churches. There must be a call for the establishment and maintenance of Christian churches which, in the glory of their cooperation one with another, will be consistent and militant in their opposition to communism. The world must know that there are Protestant churches which have no part or parcel with the communist demon.

(4) In regard to the society in which God has given us liberty, the emphasis of the Christian must be upon a free society, not what was coined in Amsterdam in 148 and offered by John C. Bennett, "A Responsible Society." This so-called "responsible society" as defined in Evanston is a collectivist society and not the free society for which our forefathers bled and died. Let our emphasis ever be upon freedom and not upon the responsibility of the State to care for the citizens. Let the emphasis be upon the responsibility of the citizens to care for themselves, and to make sure that their State does not take possession of them.

We need to say a word about the U. S. State Department. The man who is responsible for the admission of these communist clergymen is the Hon. John Foster Dulles, Secretary of State. He recommended that they be admitted. The victories won by the communist clergy at Evanston will be used in every section of the world to advance Red Russia's interests and against the free world. Even the restricted visa which he gave these clergymen helped the World Council, for it obscured in a measure the full impact of just what these men are. What has happened at Evanston is actually designed to soften this country, to prepare it for the necessary compromises and adjustments which will aid the Soviets in their move for world domination. Our world is going down before the communist tyranny.

The seriousness of this threat to the American citizen cannot be overestimated. He must be alerted.

The Protestant churches have an answer to Evanston; they have an answer to communism—and that answer is that communism must be exposed and resisted. An earnest appeal must be made to the living and true God, in the name of our Lord Jesus Christ, to deliver us from communism, to give our leaders strength and wisdom not to be deceived. Word must go back to those suffering in communist controlled countries that there are churches, preachers, people in the United States of America who repudiate the presence of communists in Evanston, masquerading in their robes of purple and gold as representatives of Christian churches.

We speak in the name of the suffering and the dying in these Iron Curtain countries. We speak in the name of those who look with a faltering hope toward the West and toward the United States for help and deliverance. The aims and policies of the free world and of our Government should be designed to assist and to hasten the liberation of these countries, countries whose liberation we have been pledged to seek but which now in the name of peace and peaceful coexistence we seem to be forgetting.

(The International Council of

upon its beauty, and a man in the audience arises and says, "I denounce that man as an imposter and a fraud. I challenge his statements. I was born in America and I never looked upon such scenes, and if you will return tomorrow night I will show it to you as I know it to be, for I was born in America and have seen for myself."

The two men almost came to blows, but the audience couldn't determine who was right or wrong, so they reassembled the next night to test the veracity of the two men. The challenger flashed upon the canvas long coast lines, innumerable inlets, and the tropical and the semitropical vegetables, orange groves, lemon groves, and the banana and grapefruit and great realms of lowlands. The man challenged him as a fraud and imposter. They are both right and both wrong. They are both right as far as they went; neither man went all the way. The first man gave the Atlantic coast scene from Maine to Cape Hatteras, the other from Cape Hatteras, to Yucatan.

God Almighty never undertook to give to this world a view of the plan of redemption in one picture but in an endless series of views from the day that Adam and Eve ate the forbidden fruit and were driven from the Garden of Eden, on down until Jesus Christ hung bleeding on the cross.

When I see the ten plagues sweep over the land; when I see the Israelites start out of Egypt under the leadership of Moses; when I see the waters of the Red Sea beating back; when I see the waters bubble from the rock in the wilderness and the great flocks of quails come up and the lowing herds and the long razor-sharp knife in the hand of a high priest, down until Jesus cried on the cross, "It is finished," God was preparing, my friends, for the consummation of His plan of salvation in the gift of His only begotten Son, Jesus Christ.

The atonement is the plan perfected whereby a sinner might be made one with God. A sinner has no standing with God. A sinner is an alien in his attitude. An alien can claim none of the protection. A sinner is not a citizen of Heaven; he is an alien and God will not deal in mercy with that sinner until he returns through faith in the shed blood of Jesus Christ, then he can claim all the protection and friendship of Heaven. An alien cannot claim the protection of this government until that man becomes naturalized, then he can stand between the stars and stripes for the same protection that is accorded you and me.

So a sinner is an alien and he must come to God. And so the atonement is the plan perfected whereby a sinner might be made one again with God, as we have laws whereby an alien can become an American citizen, entitled to our laws and protection.

I have sometimes imagined that when God said, "For in the day that thou eatest thereof thou shalt surely die," the reason Adam and Eve did not fully understand is the fact that they had never seen any one die. They had never seen a man or woman from whom the breath of life had gone, therefore I imagine they might have thought it separation. For the Bible says, "Your sins have separated between you and your God." Let a man violate the laws, and the violation of that law separates him from God and he can return only through Jesus Christ. But no sooner did they find themselves sinners and naked than they made garments of the foliage of the tree with which to hide it and from that day to this, whenever a man finds himself exposed to the wrath of a just and righteous God, he has sought and is seeking through philosophy and culture and education, through science and all her postulates,

Christian Churches is a fellowship of 54 Protestant denominations working together in Christian co-operation. The Third Plenary Congress of this Council was held in Elkins Park, Philadelphia, August 3-12, 1954.)

Christ's Atonement . . .

(Continued from page 1)

woven into her frail plans, to justify himself. But God looked down through their fig leaves, through their man-made garments; God looks through your philosophy and science and culture.

I. Atonement Means a Substitutionary Sacrifice

God walked out into the fields and slew the beasts. He took the skins from their dead bodies and wrapped them around Adam and Eve, and from that minute until tonight, wherever a sinner has been screened and shielded and protected from the wrath of a just God, it has been by and through faith in the blood, even under the Mosaic Law.

Under Mosaic Law one had to bring the priest a turtle dove or a heifer or bullocks or ram picturing the offering when Jesus Christ would die on the cross. God's plan of salvation was only illustrated by the offering of the bullock and heifer and ram. Jesus Christ Himself is the only atoning sacrifice and it is His blood that comes between God and the sinner, and there is no way except through Jesus Christ.

Infidelity Is Folly

Oh, a man said to me out in Illinois, an old infidel, he said to me, "Bill, I don't believe in atonement, in the doctrines of substitution, in the innocent suffering for the guilty."

I said, "Why don't you?"

He said, "It doesn't come up to my ideas of what is right."

"Well, if you have an idea contrary to the Word of God, I suppose God is wrong and you are

right? Well, you are a big fool," I said to him.

So men go to Hell because of their opinions. There are men in prison because of their opinions. The laws said one thing, and they acted another; they followed their opinions and that was contrary to the law, so they are there doing time. If they would have followed the law they could have been sitting here listening to me.

So, you see the difference between them. Now let me tell you. I've read about everything that any man or woman would read who values his time. I haven't read it all, won't have time. I've read about everything that was ever written from the infidel's standpoint against the doctrine of atonement and I am frank to tell you that I have yet to find the first argument that would ever stand the test of common sense and reason.

Why, not long ago I read a silly infidel book by a silly infidel wo-

(Continued on page 8)

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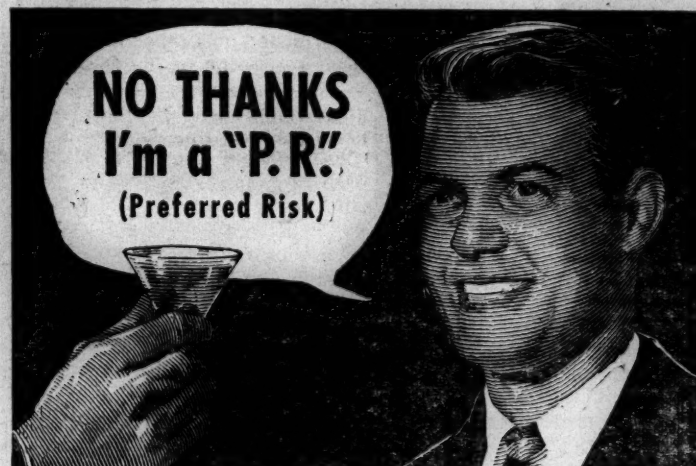
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Christ's Atonement . . .

(Continued from page 7)

man and she proceeded to rip up the plan of redemption as revealed in the Bible. Then she proceeded to set up her theories and opinions. Lo, and behold, when she finished, if the little fool had had sense enough to go into any orthodox church, she would have heard the preacher dilating upon the same basic principles which she had advocated and she thought she found something new in the world to offer to the people.

Why, there is many an infidel that is decent tonight; he is outwardly moral and virtuous and honest in business, but his morality and virtuousness and his honesty aren't due to infidelity; they are due to the restraining influence of Christianity. A man can run away with another man's wife and still be a consistent infidel.

Innocent Suffer for Guilty

I say to you, sir, that I find the rule of life that the innocent suffer with, and far more, than the guilty.

The man I mentioned said: "I don't believe in the innocent suffering for the guilty."

I said to him: "Then you haven't seen life as I have seen it or you wouldn't talk like that."

I say it is the rule of life that the innocent suffer with and for and even more than the guilty.

Look at that old mother. She weeps and prays for the coming footsteps of him whom she brought into the world in pain and suffering. She builded an iconoclast to her prayers and tears and when at last he staggers and reels and vomits and spews and mutters and sputters and falls into her arms and presence, to damn her for her just rebuke of his infamy, and then he reels and staggers to his bed and he is snoring in his drunken stupor, filthy in his excrement, she worries all night long and wets her pillows with her tears of anguish, wrung from a brokenheart, while he snores in his drunken stupor. Who suffers the most? That drunken, bloated loafer, sleeping off a drunk or that innocent, brokenhearted mother, praying for her drunken boy?

You only have to be unfortunate enough to be the mother of a drunken wretch like that to know who suffers the most, the guilty or the innocent. So don't you charge it up God to be a piece of foolishness to have His Son suffer for us reprobates, the sinners.

Look at that young wife. She prays and waits and longs and hopes until the small hours of the morning waiting for the coming footsteps of him whose name she bears, whose image is woven into the fibre of her heart, who swore to love, honor, cherish, and obey as long as the sky was blue. When at last he comes into her presence stamped with the foul stench of his unfaithfulness and his sin, look at her eyes bloodshot, look at her lips become ashen, look at her cheeks become anaemic, look at her form totter and reel!

Who suffers the most, that innocent, virtuous, pure wife, who has been true to him as she swore to honor at the wedding, or that infamous, God-forsaken, white-livered, weasel-eyed, black-hearted, rapacious, mendacious 'buffalo'? Who suffers the most, the innocent or the guilty?

Oh, hear me. You only have to be unfortunate enough to be yoked up to a God-forsaken, triple extract of Hell like that to know who suffers the most, the innocent or the guilty, and I have your agreement right now. It is the rule in life that the innocent suffer with and far more than the guilty, and if you repudiate Jesus Christ because He was the Innocent suffering for the guilty, God have mercy on you.

This incident occurred in the Chicago police court some years ago. A man was arrested on a charge of vagrancy and brought before the magistrate to be sentenced. A letter which he received from his wife was produced as evidence. It said:

"Husband, I hope you will not have far to go and long to look until you can get work again. What little money you have left has been spent for house rent and

food. Tom sells a few papers and I do get a little work once in a while, but people don't care to have a woman around with a sick, crying baby..." and it went on as only a woman could write.

Eyes, unused to tears, in that court wept. The judge himself brushed the tears from his eyes and said:

"I have no alternative in this matter, but you can all see that no man lives unto himself alone. Others have to suffer for our wrongdoings or rejoice in our righteousness, so I send the man for three months into Bridewell."

Who suffers the most, that man or that poor, brokenhearted, discouraged mother in a distant city with nothing but her frail body between the brood and the poorhouse? You only have to be unfortunate enough to be a mother, with a little brood clinging to your skirts crying for bread, with a drunken father to know who suffers the most.

So, it is the plan of all plans that we see exemplified every day, that the innocent suffer with and far more than the guilty. From the fall of man in the Garden of Eden until now, I see no possible surcease from sorrow until the coming of Jesus Christ. It has been and is the rule that the innocent suffer for the guilty, so don't you charge the plan of salvation with being a piece of foolishness on God's part unless you are a fool, an idiot, or donkey—all three are gross flattery at that!

Salvation to any one who rejects Jesus Christ is impossible. Out of Christ there is no mercy and there could be none, and if there were mercy out of Christ, then Jesus Christ died in vain on the cross. If salvation could have been attained otherwise than by the death of Jesus then all He went through was useless. If I could save myself by my culture and morality and my philanthropy, Jesus Christ need not have come into the world to die.

It was perfectly needless, if I can save myself and if salvation is to be gotten by some way other than through the faith of Jesus Christ; it was useless for Him to come and suffer. There is no salvation in any other way.

According to the Bible, men are saved because they accept Jesus Christ and men are lost, not because they are worse than others, but because they reject Jesus Christ. And our sins, to be forgiven, must be conveyed somewhere, and God laid our iniquity on Jesus Christ. So I accept the one who bears my guilt and that lets me escape. And if the world would be firmly convinced that Jesus Christ is the Son of God and accept Him, outbreathing sin would instantly cease. No man would stagger home drunk; no body would lie and defame another's character. I come tonight to present to you the only power that can set you free from the sins which hold you an unwilling prisoner, chained to your evil habits. I can't imagine the possibility of anybody with ordinary intelligence entertaining the least doubt about Jesus Christ being the Son of God.

And if I were the only man in the world who believed in Jesus Christ as the Son of God, that belief would be all the evidence that I needed for myself—it wouldn't make any difference what you believed. So overwhelmingly is the evidence on the side of Christ that it is impossible for anybody to deny that Jesus is the Christ without committing intellectual and moral suicide.

I know a world that is sunk in shame,
Of hearts that are sick and tired;
I know of a name, a beautiful name
That can set the world on fire.

And that can cleanse every sinner
And make every drunkard sober
And every thief to steal no more,
And I am presenting to

you that name tonight—Jesus Christ, the Son of God.

Someone has said:
"Give me all the gold of the earth and I will weld a scepter for Him. Give me all the mountains of the earth and I will build a throne for Him. Give me all the stars of the night and I will weave a garland for His brow."

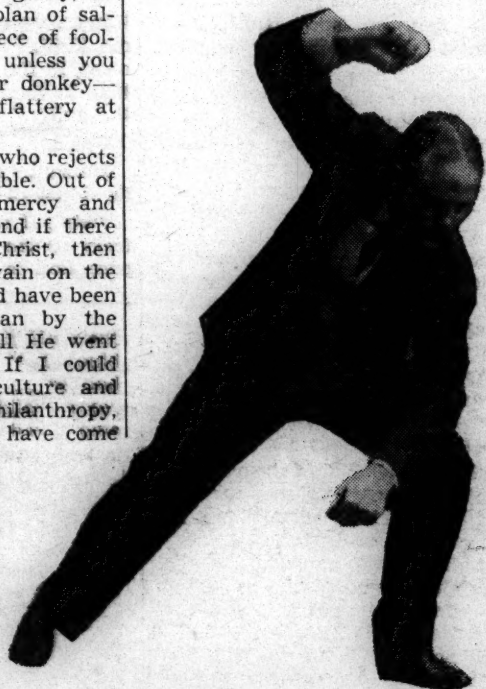
II. Atonement Demands Blood

Now the blood stands for several things. First, for poured-out life. Your life is in your blood. Draw the blood from your veins and arteries and you are dead, a lifeless lump.

When it is charged upon us that our Bible is a "bloody Bible" and our Gospel is a "bloody Gospel" and this world is a bloody world, I have never apologized and, so help me, God, I never will. You take the blood of Jesus Christ out of the plan of atonement, and that Book we call the Bible won't be worth the paper it is printed on. You take the blood out of your body and you are dead, a lifeless thing. It is the blood that gives us life and it is the blood of the atonement that gives the Christian religion life. Without that we have nothing to offer to the world.

That is why a lot of preachers are failures—they are preaching a lot of tommy-rot, poppy-cock, nonsense. They think they have an improvement over the blood of Jesus Christ, the Son of God!

Whatever the blood touches it



"I'll fight till Hell freezes over."

redeems and as long as the blood is on the mercy seat the sinner may return. I am not like an infidel who came to me out West and said:

"Bill, I don't like your slaughter-house religion."

I said, "You godless old reprobate! If your old carcass is ever kept out of Hell, it will be by repentance and faith in what you sneeringly term this slaughter-house religion. There has never been a sinner that has ever been saved in any other way and never will be."

I don't blame the people half as much as I blame a lot of quacks who call themselves preachers.

Now, the blood of Christ stands for redemption. We are not redeemed with corruptible things, such as silver and gold, but by the precious blood of Christ. You are not redeemed by your culture; your philanthropy, your education. We are redeemed by the blood of Christ.

Now, listen! Redemption is more than salvation. When Jesus died on the cross He redeemed mankind; the price was paid for everybody, but everybody won't be saved. And the doctrine of universal salvation is an infernal lie. It crawled out of the pit of Hell. While everybody has been redeemed, everybody won't be saved; but redemption will avail you nothing if you refuse and reject Jesus Christ.

Jesus Christ died for every tavern-keeper and every 'thug' and every murderer and prostitute. He died for all and redeemed all, but all will not be saved, for all will not accept the redemption. They will go to Hell.

So, redemption is more than salvation. While redemption was for everybody, salvation is only for

those who will accept redemption. So salvation is not universal. It will be if everybody will accept redemption. They all can be saved if they will. The vilest sinner has been redeemed. Redeem means "to buy back," and so we have been bought back. You Christ-rejecting thief, you are withholding from God what rightfully belongs to Him by virtue of purchase with the blood of His only begotten Son, and I am glad to put my fist under your nose and tell you you are an old thief. You are not a man, you haven't got a spark of womanhood, or manhood in you, if you haven't surrendered to God what Jesus Christ paid for in His own blood.

One day in Chicago when I quit playing baseball and was in the YMCA, I was going west on Madison Street, and out in front of a Japanese grocery store, between Dearborn and Clark, I met a company of newsboys, and one of them had something in his hand. I walked up and peeked in and saw a fledgling of a sparrow.

I said, "Aw, let it go."

He said, "What's the matter with you, you guy?"

I said, "Give it to me."

He said, "I should say not."

I said, "I will give you a penny for it."

He said, "Nothin' doin'."

I said, "I will give you a nickel for it."

He said, "I'm from Missouri; let me see the dough first."

So I dug up a nickel, and he said, "Well, that looks good to me," and he said, "Give it to the guy there."

I handed the nickel to the boy and said to the kid, "Give me the bird; he's got your money."

He gave me the sparrow and I let it sit on my hand. It started and labored and plunged and tossed and pitched and struggled and by and by it reached the window ledge on the second story of the Japanese grocery store.

There it sat and several sparrows in bird lore seemed to be saying, "Thank you, Bill."

The kid said, "Say, you chump, what did you let the bird go for; why didn't you chuck him in the sewer?"

I said, "Boys, the Devil has you in his hands like you boys had that bird and I came along and gave you the nickel. The bird was mine, so I could do whatever I pleased with it. I wanted to let it go and I did. Jesus came into the world and died on the cross and He paid the price for our souls, so we all belong to Him. When you got my nickel the bird was mine. Now I have bought it back."

Redemption means to buy back. Jesus paid the price. Don't be a fool, give Him that which belongs to Him. We are redeemed, not with corruptible things such as silver and gold, but by the precious blood of Jesus Christ. It stands for God's hatred of our sins.

III. No Answer, No Remedy for Sin but Christ's Atonement

Now a skillful man can argue against the validity of the Scriptures and if you are not rooted and grounded in faith, doubt will seem more reasonable to you than faith. I am going to say something that may startle some of you. Listen, now! If I hadn't been four years under the care and instruction and guidance of men who believed the Bible was the Word of God and Jesus Christ is the Son of God in the formative period of my Christian manhood, I am afraid I'd be standing here tonight preaching infidelity to you instead of Christianity. One of the men who guided me in my younger days was Chapman, who helped me.

So, here, I say, if I had not been under the instruction of men who believed and knew and guided my thought, I might be preaching infidelity instead of Christianity. But to the day I die, I'll never cease to praise God for the men who believed in Jesus Christ as the Son of God and thank God, it was before my eyes ever fell upon Bob Ingersoll. I have read everything he ever wrote and I have taken it and laid it down by the side of the Bible and have said, "Either Bob perverted that through ignorance or desire, but I couldn't con-

ceive of a man with the intelligence he possessed being such a fool."

1. Sin Leads to Wretchedness

You can argue against the Bible, but you can't argue against sin. Sin is in the world and all the damnation and misery that comes from sin. You can argue against God, Jesus, Heaven, Hell; you can say that death is an eternal sleep; you can argue against all that, but you can't argue against sin. It is in the world, and all the misery, sorrow, anguish, heartache, all the murder, outrage, and all the war, and all that curses and ruins and damns and infests and blights like a pestilence, all the insomnia—all is caused by sin. That is what damns the world.

We are only asking men and women to flee from the thing that curses their lives. I think you forget all of it when you refuse to be a Christian and live for Jesus Christ and for His truth.

One day in Chicago, I stood on the corner of LaSalle and Washington Streets, in front of the Chamber of Commerce, talking with a man about religion, when up from the east dashed a patrol and they took out four men, or the remnants of them, bleary-eyed, bloated, ragged, staggering, drunken sots and I said "There it is now, just what we are talking about."

Sin—you can't argue against sin. From the west dashed up another patrol opposite the city hall and they dragged out three women, hair disheveled, eyes bloodshot, clothing hung in rags and the worst vileness, profanity, obscenity you ever heard pouring from their lips. I said, "There it is—sin. You can't argue against sin."

2. Sin Leads to Death

Going to work one morning in Chicago I was walking east on Jackson Boulevard and I came to the Chicago River, the bridge that spanned the river. I saw about 150 men and women on the eastern approach to the bridge and on the eastern end of the bridge and they were leaning over and looking down into the river and I heard voices below.

My curiosity was excited likewise and I looked over and saw a floater—a dead body in the river. The police were down there with their grabhooks. They hooked it into the clothing of the dead man and dragged his body to the bank. The pockets were turned wrong side out, two purple holes were in the temples where a .32-calibre bullet had crashed in; a great rent in his shirt front where they had torn out the diamond; his watch chain dangling where they had torn the watch off and left the chain dangling.

I did not say democracy or republicanism; I did not say protective tariff or free trade; I did not say municipal ownership; I did not say single tax nor gold standard. I looked back of all labor, all difficulties between capital and labor; I looked back of all rational questions, all political, back of all national, back of all individual, and I saw one word—S-I-N!

Sin fired the pistol; sin flung the club; sin ripped out the diamond; sin dumped that man into the river. God pity you, you can't argue against sin. You can argue against the Bible, Jesus Christ, and Heaven and Hell, but you can't argue against sin.

3. Sin Leads to Debauchery

When I am in Chicago, which isn't often, and when I am in there at night, which is less, there is one place I always go to; that is the old Pacific Garden Mission where, thirty-four years ago, one dark, stormy night, I found Jesus Christ as my Saviour.

I was there sometime ago; I had spoken, and I felt tired and weary. I turned to Nell and said,

"Nell, let's walk home, it won't take us long and it will rest me to get out in the air and keep away from the crowd."

So we stepped out on Van Buren and walked west to Clark. We turned north on Clark Street a block to Jackson Boulevard, and when we reached the foot of LaSalle Street, the clock in the tower struck ten. I said,

"Nell, it's 10 o'clock. Wouldn't you like to go down to the Har-

(Continued on page 9)

Christ's Atonement . . .

(Continued from page 8)

prison police station. They are rounding up the human derelicts. They are just bringing them in."

It's 10 o'clock. The Devil, like the beasts of prey, stalks forth when the sun goes down, when darkness settles over this old earth.

Foul vermin in human form wriggle and crawl our streets. Midnight on the earth is midnoon in Hell. New York asleep, Chicago asleep, Pittsburgh asleep, Cleveland asleep, Denver asleep, St. Louis, San Francisco, Los Angeles—all asleep.

Now the demons of the pits are holding high carnival. Debauchery is awake, lust is awake, murder is awake; oh, all the vileness that damns the world is awake. Now the banquet of old Bacchus; now you can hear the click of the gambler's chips; now champagne and wine sparkle; the beer foams over the lip of the cup; now, oh! listen to that—the voiced shrieks of loathsome blasphemy. Old Jezebel spreads her nets and old Delilah shears the locks of the young Samsons who like fools rest their beards in her lap.

Music is in full blast around the hotels, around the theaters, around the restaurants, around the cabarets, around the fan-tan dives and around the opium joints, stale beer joints—both sexes that hibernate and congregate in the cesspools of iniquity and quagmires of filth and damnation.

O, police, flash your lantern! You can't make me believe but that all those peals of laughter and jest rival the pit of Hell for their despair, for that sound doesn't come from hearts pure, noble, happy—but from lips whose hearts are black and vile and are the nests of all that is cursed.

"It is 10 o'clock, Neil. It is 10 o'clock. Wouldn't you like to go to the Harrison street police station?"

"It's 10 o'clock. Yes."

We went back and I said to my friend, Ted Larkin, the desk sergeant (I used to give him passes to the ball game), "Ted, the Missis and I would like to go below."

He called a plain-clothes man and said, "Jack, stay here in my place a little while." The sergeant came with us.

We went down and there were fifteen or twenty men piled up on the stone floor, nothing but newspapers for a bed. I said, "There it is—sin, sin."

We walked on and stopped in front of a cell and there stood a man nude to the waist, his body was covered with great carbuncles of black, purple, green, and yellow. His hair matted and his eyes bloodshot, and vermin was wiggling over him, and I said, "Ted, is he nuts and bughouse?"

He said, "No, he is a coke fiend. It is dope."

My God, it is almost hopeless when dope sinks its fangs into you. A fellow may break away from the booze game and win out, and if he is a thief he may, in some cases, become square, but there are mighty few of them that ever get away from the grip of dope. I said, "Will you give him dope?"

He said, "We will have to or he will die."

And the doctor came with the hypodermic syringe and shot it into his arms and he cooed like a baby tugging at its mother's breast. I said, "There it is, now, sin." You can't argue against sin.

4. Sin Leads to Baseness

We went on. There was a cell about as long as my platform but a little wider. In it were fourteen girls with the dew of youth on their brows. Some of them didn't have clothes enough on them to make a pad for a crutch. They were so beastly drunk they could not stand and one of them leaped to her feet, seized what had been the remnants of a silk waist and bought with the price of her shame and used the worst profanity and obscenity that I ever heard. I have heard men curse and damn, but I think when those girls were blaspheming and sneering, all the devils in the pit of Hell stopped their ears and cried, "Enough! Enough! Enough!"

I said, "There it is, sin! Sin!"

You can't argue against sin. It's in the world—you can't get away from it.

A young man came into the YMCA when I worked there. I said, "Hello."

"Good morning, sir," he said.

"How do you do?"

"What is your name? I am glad to meet you."

He had a letter to the YMCA secretary of Chicago. "This will introduce James O'Toole, who is coming to America and Chicago to win fame and fortune. We'd be glad if you could give him a little protection and advice in a strange country and city."

I said, "Jim, my name is Bill."

He said, "Have you got any good boarding houses?"

I said, "Yes." So I gave him the numbers and said, "Jim, let me know which one you select."

So he notified me he had selected one on LaSalle Street on the north side. I was sending out a letter inviting the homeless young men to come to our annual banquet. Jim had received my letter and had gone with some men to bathe in Lake Michigan and in diving from the pier his head struck the bottom of the lake and he broke his neck. They dragged his body onto the shore and summoned the police. The police found my letter and they notified me to go to the Cook county morgue and claim the body. So I hurried to the Western Union, sent a cablegram to his mother in Belfast, jumped on the street car and hurried to the morgue.

I put a claim in for his body. They said, "We will keep the body for two months and if that isn't enough just let me know and we will stretch it for another month."

I was getting ready to turn away, thinking of that broken-hearted mother across the sea, when up dashed the patrol and took out a body of a woman. Her hair was like a raven's wing; large, lustrous, brown eyes; her lips looked like coral and her teeth like ledges of pearl and snow drifts of the Arctic; her symmetry of form was attractive. I looked at her fingers and they were long and the nails were manicured. I looked at her garments and they were of the finest of texture. I looked and staggered back as I recognized the mute evidence of illicit affection. Going to be the mother of an illegitimate child, she had ended it and they had fished her body out of the river.

As I stood and looked upon her as they laid her on the marble slab and the water dripped, dripped, dripped. I looked into her face. Oh! it seemed to me from every broken home, from every blighted life, from every haunt of sin, from every wecked virtue, from every stale beer joint, from every prison cell, from every death house, from every home of squalor and of want, from all of the scourges of humanity cursed by sin, there arose up to Heaven one endless protest, "How long?" O, God, how long shall Hell curse and crush and trample humanity and damn the lives of men?

Oh, you old reprobate, you can't argue against sin. You can argue against the Bible, you can argue against Jesus Christ, but not against sin. It is in the world and the only power that will set you free from its curse is faith in Jesus Christ—that's your only hope.

IV. What Christ's Blood Does for a Sinner

I don't understand you. I would think a lot of you, if you would have jumped to your feet and be down the way here now and wouldn't let me kill myself preaching. When the children of Israel were getting ready to leave the Egyptian bondage they sent word out.

"Get ready! Kill the sacrifice. Tonight the angel is going throughout the land and he is going to kill the firstborn in every home where the blood isn't on the doorpost."

I hear two Jews talking about it.

"What is this I hear? Are you going to do it?"

"I should say I am. Don't you hear that lamb bleating. I am

waiting for the hour of evening sacrifice. I'd no more go to bed tonight without the blood on that doorpost, for I don't want to lose my boy."

He turns to the other Jew, but he says, "I should say not. If I put blood on there I'd have to scrub it off tomorrow. I believe what is to be, will be, and so I am not going to do it."

Here stands an Egyptian. He listens to this colloquy between these Jews. He says, "That's a great God they worship."

He says, "I think I will do that," and he kills the sacrifice and puts the blood on the door.

That night the angel drew his sword, the gates of Heaven swung open and he made his way to this old earth. He came to the home with the blood on the post and passed it by. He came to the home of the Jew without the blood and he went in.

All right, if you are under the blood, Hallelujah! I congratulate you. If you are not, God pity the sword that hangs above your head.

When the Standard Oil Company was trying to reduce petroleum, they had a black, thick, odoriferous substance left they couldn't dispose of. They tried to burn it; they tried to bury it. It accumulated faster than the company could dig its grave. In their desperation, not knowing what to do, they offered a vast sum to anyone who would dispose of it.

The chemists took it and forgot to eat and sleep. They worked and labored for days and months. One day a man, tired, weary, trembling from the loss of office and sleep, walked into the office of John D. Rockefeller, laid on his desk a substance as white as snow, now called paraffin.

You can take this black humanity, cursed and damned by sin. Faith in Jesus Christ will make it as white as snow. So the only power to cleanse is through faith in Jesus. You who reject Jesus, what are you building your hope on? It will go down. He that despised Moses' law died without mercy. What are you going to do if you despise the blood of Christ?

If a man wouldn't bring his sacrifice to the high priest he could not escape punishment under the Mosaic Law. If you don't come through faith in Jesus Christ you can't escape today.

A man dreamed he was going to Heaven by his good deeds, and every time he did something good it put a rung in the ladder. Just as he was getting ready to perform the last one, the door swung open and Jesus Christ leaned over from the battlements of Glory and, shouting into his face, said, "He that climbeth up some other way, the same is a thief and a robber!"

You try to climb to Heaven by your deeds and your morality; you try to climb up by any other way. God pity you! There is no other way you ever can do it than by faith in Jesus.

The Sacrifice of a Son

Years ago there was a steamer crossing the Atlantic and a terrific storm arose and the lifeboats were swept away. She sprung a leak and they summoned the men to pump. They pumped and pumped and pumped, and the captain summoned his crew and said:

"I have made a careful investigation. The leak is in the second hold and at the present ratio of the increase of the water, in 24 hours we will be at the bottom of the sea. Have I one that will volunteer and go and stop the leak. It is about as large as a man's arm and with some clothes you can stop it."

The men said, "We will remain at the pumps, sir."

They went back and pumped and pumped and pumped and pumped, until men fainted at their posts. He summoned the crew again and said:

"Men, I have taken my bearings and made my investigations. At this ratio, in 8 or 10 hours we are at the bottom of the sea. Have I not one that will volunteer his life for the crew and the ship? Not one? Not one?"

The men stood speechless when suddenly one stepped forth, the captain's son, and saluted and said:

"Yes, father, you have one." The man stepped back and was pale. "Yes, I will go."

Escape From the Truth

(Continued from page 1)

ering who He is and what He did to save the lost, we need to give the greater heed to His message of authority and finality concerning an eternal Hell and the only way of escape therefrom. Read Hebrews 2:1-3.

A dying man will face truths he sought to cover and evade in life, and also will often cast aside all his pretense of unconcern about his future eternal state. Witness these last words from the lips of dying unbelievers.

Cromwell said, "The Devil is ready to seduce us and I have been seduced."

The noted infidel, Voltaire, cried, "I am abandoned of God and man! I shall go to Hell! O Christ! O Jesus Christ!"

Tom Paine became a symbol of unbelief, but in his dying moments declared, "I would give worlds if I had them, if the *Age of Reason* had never been published. O Lord, help me! Christ, help me! Stay with me; it is Hell to be left alone."

Do you suffer torments when you are left alone? Or are you resting in the finished work of the all-sufficient Saviour?

Mirabeau pleaded when dying, "Give me more laudanum [tincture of opium] that I may not think of eternity."

Similarly millions are crying for

a spiritual opiate that will deaden their souls to the dread thoughts of Hell hereafter; since they have rejected God's only offer of salvation through Jesus Christ. Unwisely, unbelievers persistently choose to believe that if they can exclude the idea of Hell from their minds during this life, they can live as they please and not go there when they die. Jesus said to unbelieving, but religious people in His day, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33).

For those who thus desire to escape from the truth, Satan has his spiritual opiates. They come in many different "flavors" so that any sinner can find a cult or ism that will appeal to his perverted appetite. The Devil has a deadening opiate for anyone, whether educated or illiterate, rich or poor, high or low on the social scale, who will not receive the love of the truth that he might be saved (II Thess. 2:10). Ever since man was placed in Eden, Satan has been perfecting his system of truth substitutes and anaesthetics, and he has new ones continually being made ready for his unsuspecting victims who, rejecting the truth, want the very latest in religious fads.

Satan is the "prince of the

(Continued on page 10)

He bade farewell to the sky, threw his arms around his father and kissed him and bade all good-bye. Taking with him a handful of clothing, he went to the hold and plunged down. He found the leak and stuffed in the rags and burlap. The men pumped and pumped and pumped, and when the day dawned they could catch sight of his body as it would roll with the ship as she rolled in the sea. She entered the harbor in safety and today there stands a monument to perpetuate the memory of that man's sacrifice, and as the ship sails into the harbor it speaks volumes.

This old world sprang a leak; she was settling down into Hell and God spoke to Heaven, when forth stepped One fair as the morning. He said:

"Father, I will become flesh of their flesh and bone of their bone." He struck this old world with such a thud that He didn't come up for three days, sir, but—

*Up from the grave He arose,
With a mighty triumph o'er His
foes;*

*He arose a victor from the dark
domain,
And He lives forever with the
saints to reign.*

—And as He burst through the gates into the city on His return home, the angels turned around and said, "Let us crown Him."

Jesus said, "No, this is no time for crowning. Let me get between the offended God and the offender—man."

Offer One Day Will Be Withdrawn

Tonight Jesus Christ stands between God Almighty and the human race—our Mediator. With one hand He holds the sword of inflexible justice in the scabbard. He has held it there for nineteen hundred and twenty-two years. With the other He offers gifts of salvation, full, free, perfect, and eternal to all who will accept of His sacrifice. And the sword? At last He will withdraw that offer. When, I don't know, but folks, it is still being held out, and in the name of Christianity, do it.

Some day he will withdraw that offer of mercy. He will unsheathe the sword. He will make His way to this world. God pity you if you are not under the blood. There is no other way whereby we can be saved. We are not redeemed with corruptible things such as silver and gold, but by the precious blood of Jesus Christ.

My Decision for Christ

You have read the tremendous, convincing sermon of Billy Sunday, showing the tragedy of sin, the folly of infidelity, and the wonderful atonement for our sins provid-

ed by God in Christ. Your black sins and mine are paid for! Surely you are ready to quit sin and trust Christ! Please, carefully read the decision below, honestly and sincerely ask the Lord Jesus Christ to come into your heart, and then with all your heart decide, sign the decision below, then copy in a letter and send to me at once. Will you do it? Evangelist John R. Rice

Editor, THE SWORD OF THE LORD

214 West Wesley Street, Wheaton, Illinois

I have read Billy Sunday's sermon, "The Atonement," and realize that I am a poor lost sinner deserving eternal judgment. I thank Him that He sent His Son to die on the cross for me. Right now I will receive Him into my heart forever. This moment I trust Him to be my personal Saviour. With His help I will live for Him the rest of my life.

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Escape From the Truth

(Continued from page 9)

power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). As "the god of this world," he "hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). It does not say that Satan blinded the minds of the "ignorant," but of the unbelievers. Their unbelief implies that they have had opportunity to believe; but have deliberately chosen to reject the truth. In II Peter 3:5 we read of such as these, that "they are willingly ignorant." That is deliberate unbelief and is inexcusable before God.

The person who desires to live for self, sin, and Satan will make his choice to willfully repudiate the truth. Jesus said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20). With a heart throbbing with deep compassion, Jesus said to truth rejectors, "Ye will not come to me, that ye might have life" (John 5:40).

God prepared a beautiful Heaven for those who will believe His message of truth and receive His Son (John 14:2, 3). He also has a place of "everlasting fire,

prepared for the devil and his angels" (Matt. 25:41). Hell was not prepared for man; but when men choose to follow Satan in his iniquity and unbelief, they can only go to Satan's place. Heaven is a holy place for a redeemed people. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). Because Hell was not made for man, and yet multitudes choose to go there, we read in Isaiah 5:14, "Therefore hell hath enlarged herself, and opened her mouth without measure."

Knowing the willful desire of unbelievers to escape from the truth about the consequences for sin, Satan has used that human weakness as the framework for every one of the false cults and isms. He is the mastermind working upon unbelieving human minds to produce the ever-growing list of soul-destroying delusions. Seen in a true light, all the false religious systems of this world are nothing but elaborately and satanically designed escape mechanisms and opiates to dull or deaden man's consciousness of his impending judgment and thereby make more certain his ultimate destruction.

The Wish Is Father to the Thought

From the human standpoint, men would never have bothered to set up these complicated counterfeits of the truth had it not been that both the Bible and man's own conscience unmistakably declare, "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27).

There is not one false cult or ism (including modernism) that does not deny that there is a literal Hell of conscious, eternal torment for the wicked. The chief cornerstone of all of these is the wish that there were no Hell. But men cannot embrace a wish with satisfaction, until it has first fathered the thought or dogma that there really is no such place of eternal, conscious torment.

I can never forget a conversation I once had with a dear woman over eighty years of age who was seeking to embrace the teachings of a certain cult. I pointed out the error of the system and its repudiation of the truth, and she was shocked into her senses and declared that she would leave it strictly alone. Then she made this revealing statement, "But I've always wanted to believe that God has some other way to save the lost." The wish is father to the thought. In her case the wish was prompted by the fact that her husband had died without knowing Christ, and her son was still

an unsaved man.

Did you ever stop to consider why the cultists and others spend so much time and energy in denying Hell-fire, unless it is that they subconsciously know that they are among the ungodly who are headed for that awful destination? Shame on us Christians and Gospel preachers that these should give more thought to denying Hell than many of us do to warning men of the only salvation from that place. Awake! Be a faithful servant of your Lord and warn men to flee from the wrath to come.

Two samples from the cults will illustrate the mechanics of how the wish becomes father to the thought.

Charles Taze Russell, the founder of the deceptive religion bearing his name (now known as the Jehovah's Witnesses), was not in ignorance but in willful unbelief, when his wish fathered the thought that there is no place of eternal retribution.

He was reared in a god-fearing family, and was privileged to hear the Gospel from his childhood. He knew the Bible teaching about Hell, and yet, while he had a great personal dread of that awful place, and warned others to seek the Lord and escape its torments, he still failed to accept God's way of salvation through the shed blood of Jesus Christ.

After a few years spent in seeking satisfaction in infidelity, and then in oriental religions, he returned to the Bible and claimed to find that it teaches there is no literal Hell or torment. The resulting system of error became a mechanism whereby Russell could escape from the truth. It satisfied Satan, Russell, and multiplied thousands of his deluded followers.

More recently, one Frank Robinson, the son of a Baptist minister in England, knew the truth but, rejecting Christ, chose to turn aside to another form of the Devil's opiates. This young man crossed the Atlantic to Canada where he worked in the Salvation Army, attended a Bible training school, and was ordained to the ministry; yet by his own admission, he had not found peace with God. Later he denounced with his lips and pen what his heart had always rejected of God's revealed truth. To satisfy the vacuum in his soul, and dull the aching of his conscience, he instituted a crude but effective cult which he called Psychiana. It flourished for twenty years under his leadership, until his recent death. The appeal of Psychiana to truth rejectors is seen in the fact that Robinson, became a wealthy man through the sale of his blasphemous literature. Yes, he too had a wish that there were no Hell, and it fathered the thought called Psychiana.

If we had time, we could easily trace this same pattern in the origin of each of the false cults and isms. All of them have as their primary objective the purpose of escape from the biblical truth about the place "Where their worm dieth not, and the fire is not quenched" (Mark 9:44, 48). Only through such an escape mechanism can truth rejectors find relief from the gnawing awareness of impending judgment. Like the dying Mirabeau, unbelieving men still cry out, "Give me more laudanum, that I may not think of eternity."

If Satan's plan seems simple up to this point, I would hasten to assure you that just as the telling of one lie leads to many other lies to cover the first; so this no-Hell thought now logically demands a bolstering structure of other lies and denials of the truth before it can be embraced with reckless abandon. I would point out the fact that

The Thought Leads to the Delusion

Let us trace the steps of a person who is offended by the Word of God, and let us see how his desire to escape from the truth leads him to accept the lie. Until now he has simply sought to embrace this no-Hell wish, and has had a certain amount of control over his own beliefs. With very deliberate and measured steps he has started his descent from the high level of truth he once knew. But now his feet come into slippery paths where his descent ac-

celerates until he has lost all control over his will to believe anything that is truth.

Whereas this person first wished, then thought, he now abruptly slips into the quagmires of delusion. Floundering to retain his grasp upon his original no-Hell wish, he falls into a succession of pitfalls of unbelief and further rejection of truth. Seeking escape from the offending truth, he must now abandon all other truths that are contrary to his prized no-Hell wish.

The first of these pitfalls brings the truth rejector to a denial of the inspiration of the Bible. With a thus-saith-the-Lord voice of authority, the Bible declares that there is a Hell of conscious, eternal torment for the wicked. Therefore the cultist must find a way to escape from the truth of that Holy Word of God. There are many ways by which that escape is accomplished.

Some make a bold, outright attack upon the Scriptures and deny its right to speak to them. These are usually the more crude sort, and follow more of the pattern of infidelity, as we knew it in the hardened infidel of the street half a century ago. Psychiana is a notable example of this scoffing type of cultist propaganda. Frank Robinson in his free Booklet No. One on page eight stated, "We have had the old God for two thousand years now. Let's try the new one." Thus with one stroke he sought to do away with both the idea of God and His Holy Word, and went on to ignore that Book entirely.

Some false teachers are more subtle in their approach to this blessed Book. Their line of attack is to add to the Scriptures. And so the world is filled with books that profess to make the Bible an understandable Book.

Notable among these is the textbook of the cult called Christian Science. That book, *Science and Health With the Key to the Scriptures*, really is a "key" in the sense that it locks the mind of the reader against the entrance of any light from God's Word.

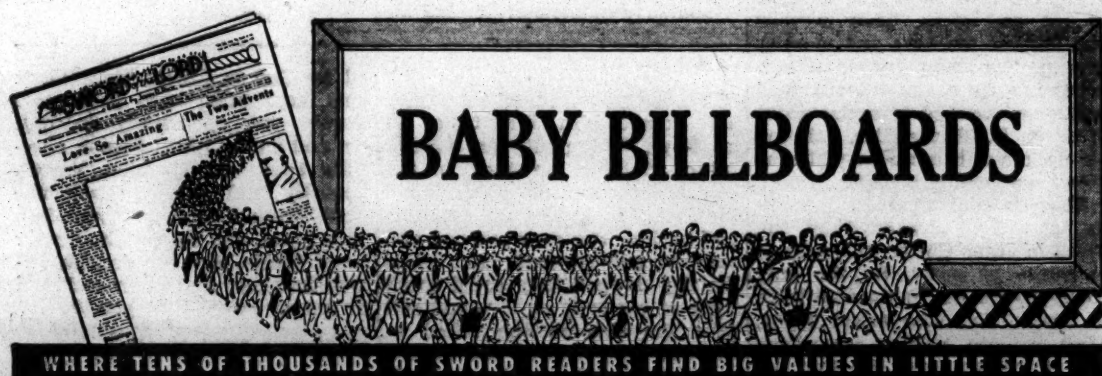
Ellen G. White, of Seventh-Day Adventist fame, had her supposedly inspired writings to add to the Bible. Charles Taze Russell wrote his six-volume set of *Studies in the Scriptures*. He stated therein that if anyone who had accepted his teachings would leave off reading his books for two years and read the Bible only, such a person would lose the "light" he had gained, and be in "darkness." Mormonism adds the Book of Mormon to the Bible. Roman Catholicism adds the voice of an "infallible" pope to the Bible she considers inadequate and fallible. Many other systems of error also seek to escape the truth by adding the works of men to God's Word, and thereby nullify its message of the way of salvation through Christ.

Modernism is an outstanding example of a false system that takes away from the Scriptures. Unbelieving theologians have edited shorter editions of the Bible and have eliminated whole books, chapters, and lengthy portions which are highly offensive to those in apostasy from the truth. Modernism also uses the subtle method of so-called textual criticism to take away from God's Holy Word. By undermining her people's faith in the trustworthiness of the offending books and chapters of the Scriptures, these critics very effectively destroy the foundation of all authority vested in the Bible. Little children in modernistic controlled Sunday Schools are subjected to this vicious and devastating attack.

All of the cults have learned from the "father of lies" how to quote a part of the Bible and leave unquoted the half of the same verse or context which often would destroy their false teaching. Satan's servants are also very masterful artists in misapplying the Scriptures to make them say things God has not declared.

Most subtle of all, and far more deadly, are those groups which, pretending to have a great love for the Scriptures, and professing a scholarly understanding of the Greek and Hebrew, publish their own translations of the Bible. These deliberate mistranslations often beguile the unwary into

(Continued on page 11)



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News Notes

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already are.

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House of Representatives has formally
censured beer-drinking
scenes as "not in good taste" and
has suggested that beer and wine
industries cancel all TV advertis-
ing. The committee also called
upon all broadcasters to report by
January 1 on what they have done
to dry up the drinking scenes.

It is believed that the strong
drive of religious and moral forces
on the Congress for restrictive leg-
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nationalism (as evidenced by the

(Continued on page 11)

Escape From the Truth

(Continued from page 10)

thinking that they have found the final authority that establishes their no-Hell wish.

The Universal Reconciliationists furnish us a splendid example of this type of deception. Their *Concordant Version of the Sacred Scriptures* is a gross perversion of God's Word. It deliberately dodges the fundamental doctrines of the Bible as to sin, the atonement, the deity of Christ, the need for the new birth, and the reality of a literal, eternal Hell.

The *New World Translation* of the Bible recently published by the Jehovah's Witnesses gives them the latitude they need to teach their heretical doctrines without restraint. The Revised Standard Version translated by a select committee of theologians furnishes modernism with an unhampered liberty to further corrupt the truth. Mistranslations and deceitful handling of the Holy Word of God are a part of Satan's strategy to beguile unstable souls and lead such to perdition.

The Holy Spirit, who inspired the sacred Scriptures, has a pointed warning for those who would tamper with God's Word by rejecting it, adding to it, or taking from the same. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life..." (Rev. 22:18, 19).

When the authority of the Bible has been rejected, the person following the delusion of any false system of religion is now free to adopt the still more serious denials he must make to be consistent with his original no-Hell wish.

One of the next truths he must drop is the doctrine of the Trinity of the Godhead. The attacks of the various cults and isms do not leave any Person of the Trinity untouched. Every cult without exception is unitarian in theology. Even the most subtle and skillfully developed counterfeits of the truth will show the evidence of this unitarian bias. One cult bears the name "Jesus Only" and as the name suggests, they declare that only Jesus is God. Here is a denial of the Trinity in reverse from the usual method of attack.

Few evangelical Christians have sensed that there is a strong note of unitarianism in Seventh-Day Adventism. That cult makes no bold denials of Christ's deity; but it is very shocking in its statements that reveal its real unbelief of this vital doctrine. L. A. Wilcox, in *The Signs of the Times*, March, 1927, wrote, "In His [Christ's] veins was the incubus of a tainted heredity... bad blood and inherited meanness." Again we read, "On His human side, Christ inherited just what every child of Adam inherited, a sinful nature" (*Bible Readings for the Home Circle*, page 115). God's Word declares His absolute deity and consequent sinlessness. "Who did no sin" (I Pet. 2:22); "Who knew no sin" (II Cor. 5:21); and "In him is no sin" (I John 3:5). Some Seventh-Day Adventist preachers I know have been guilty of declaring publicly that before His birth, Jesus Christ was Michael the Archangel; thus making Him less than God, a creature of God, and thereby fall into agreement with other cults such as the Jehovah's Witnesses.

Time fails us to note how others brazenly besmirch the "name which is above every name" (Phil. 2:9) in their attempt to pull our blessed Lord Jesus from His eternal throne, and make Him a mere creature of God or only a man who was "divine" in the sense in which they say all men are "divine."

This unanimous agreement of the cults in denying the absolute deity of Christ Jesus is not accidental, but is a logical and necessary step in the sequence of escape from the truth. If there were no literal Hell of conscious, eternal torment for the wicked, it would be ridiculously absurd for God Himself, in the Person of Jesus Christ, to allow Himself to be put to death by His sinful creatures of the dust so that they might be

saved from a non-existent place of eternal punishment. The price of redemption from sin by the death of God incarnate is too high a price to be compatible with a no-Hell or limited-Hell theology. Therefore any argument that proves the absolute deity of the Lord Jesus, also instantly proves that Hell is literal and its torments as real as the Scriptures plainly declare them to be. Conversely, when a person deliberately insists upon holding to one of Satan's no-Hell religions, he is forced to repudiate the Bible's teaching on the deity of Christ. You must accept both truths or reject them together. The no-Hell lie demands the bolstering of this lie that robs the Saviour of His eternal co-equality with God the Father, and God the Holy Spirit.

If Jesus Christ were not God, He could only be a creature of God—either human or angelic. Then our worship of Him as Redeemer constitutes us idolators, and His acceptance of our worship makes Him an imposter and an usurper of the homage due only to deity. He Himself said, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). He was worshipped as a babe (Matt. 2:10). He was worshipped by those whom He healed, and by His disciples (Matt. 8:2; 9:18; 14:33; 15:25), etc. Although He humbled Himself to become our Saviour, God the Father "hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow... And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Any person honestly desiring positive proof of the deity of Jesus Christ can turn with me to Isaiah 44:6 and read, "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the first, and I am the last; and besides me there is no God" (R.V.). Listen to the voice of these two members of the Trinity saying in unison, "besides me there is no God." Both the Father, as King of Israel, and the Son, as the Redeemer of men, speak here as one and declare their unity and deity—"besides me there is no God." Then turn to Revelation 22:13 and hear from the lips of the glorified Christ this very same message, now uttered alone. "I am Alpha and Omega, the beginning and the end, the first and the last." For believing hearts there was no need for Him to add, "and besides me there is no God." A believer will bow and worship with believing Thomas and exclaim, "My Lord and my God" (John 20:28).

Hear again this warning word from the lips of Jesus as He said, "If ye believe not that I am he, ye shall die in your sins" (John 8:24). The word "he" is in italics, indicating that it was supplied by the translators, and is not in the original text. Read it again, "If ye believe not that I AM, ye shall die in your sins." Jesus is the "I AM"—the Jehovah of the Old Testament. He is "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). Oh, hear and believe His Word. Do not close your mind and heart against the truth as others did, to whom He said, "And because I tell you the truth, ye believe me not" (John 8:45). Like them, you would then "die in your sins." Believe on Him with those who hear His Word and you receive eternal life (John 3:36).

The infinite guilt of my sin against my Creator and God of infinite holiness demand either my infinite (therefore, eternal) punishment in Hell or else the only possible solution in the substitution of the only One who could pay the infinite price of my redemption. "And without controversy great is the mystery of godliness: God was manifest in the flesh..." (I Tim. 3:16). Any religious system that denies this cardinal doctrine is of Satan, and is stamped with the spirit of the Antichrist (see I John 4:1-3).

Some real children of God may at times become deluded and confused by the cults and isms and especially by modernism; but such

as have really believed to the saving of their souls cannot embrace the fatal error of denying the Godhood of the Lord Jesus. Our Sovereign Shepherd will use chastisement—even unto death to stop His own short of denying this great truth. The head may seek to take it in; but the heart of the redeemed cannot receive it. If you, fellow believer, are in any fellowship where there are shadows cast upon that blessed Name, withdraw and seek fellowship with those who love and worship Him in spirit and in truth.

It naturally follows that when one has wrong views on the person of Jesus Christ, that having lost the cornerstone of Christian faith, he will be wrong on every remaining fundamental of the faith. All the cults, therefore, hold weak and inadequate views of sin. Some deny sin altogether. Others shade it off to a near vanishing point. The Universal Reconciliationists even say that sin originated with God, and so it is His obligation to save all men. Here is their statement concerning that supposed universal salvation: "The unbeliever is born, sins, dies, is roused at the great white throne and judged, dies again, and is vivified and saved and reconciled with God at the consummation" (From a tract by the Concordant Publishing Concern).

It would be too much to expect to find in these systems of error any correct views of the atonement. All of them are weak, misleading, or positively revolting to Spirit-taught Christians. It is of more than passing interest to note that many of the cults and isms flatly deny the existence of such a personality as Satan. How delighted he must be to lead these blinded souls to perdition while they continually insist that their captor does not exist! What irony! What blindness!

The person floundering in the quicksands of unbelief will inevitably find himself rejecting one other very important scriptural truth, namely: the bodily resurrection of Jesus Christ, and with it he must abandon the right view of the bodily resurrection of the saved and lost. Here again, there is consistency in unbelief. The logic is this: if God had the power to raise the Lord Jesus Christ from the dead in His same body (but glorified), then it is highly probable that God would have the power to raise all sinners from the dead for their judgment as the Bible promises He will do. Therefore, this frightening doctrine must also be denied in one's insane attempt to escape from the truth. But deny it or not, it is still recorded in God's unchangeable Word, "he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

It is most interesting to note that even after the denial of the bodily resurrection by most of the cults and isms and modernism with them all, that there are those who in their mad scramble to escape from the truth will take one last precaution to "play it safe" as to the chances of being raised from the dead and cast into an eternal Hell. What do they do? They insist that their bodies be cremated after their death. But hear me, unbelieving friend! God is not mocked! He who formed you the first time can restore your sin-marred body and bring you back to that day of judgment from which no unsaved soul shall escape. The Judge Himself (Jesus Christ) was dead, but is alive forevermore. He holds the keys of death and hades (Rev. 1:18) and when He calls, you will come forth for judgment. (Rev. 20:11-15). Christians should remember that their bodies are the temple of the Holy Spirit and refuse to surrender their testimony for Christ by being cremated.

We have no time to press the issue of other truths the cults and isms will deny; but we must hasten to see that now

The Delusion Becomes the Deception

By that statement I simply mean that whereas the deluded adherent of the cults has desperately embraced these errors in his attempt to escape from the truth, he now

becomes the hopelessly ensnared victim of the error. He has thought that he "held" these teachings; but behold, now the teachings "hold" him in their deadly grasp and he is totally insensible to that fact. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:20).

Well do I remember a midnight session I once had with a young man held thus in the web of unbelief. Our conversation had reached the point that he said he would accept the fact of the absolute deity of Jesus Christ if it could be proved from the Bible. I then had him compare Isaiah 44:6 with Revelation 22:13, as we have already done. After several minutes of silence I pressed him for his answer. He replied, "It looks as though the Bible teaches it; but I don't believe it anyway." That young man was not just deluded, he was deceived. He did not hold the false doctrines; the error held him in shackles he could not break regardless of any desire he might have to do so.

I may be speaking to someone so deluded and deceived that the truth appears to be the lie, and the lie appears as the truth. You may be unable to grasp the Gospel lifeline and believe; but let me assure you that there is hope even for you. Jesus said, "All power is given unto me in heaven and in earth." He is able to break Satan's shackles from off your soul, and give you life, light, and liberty in Himself.

Here is how God worked a miracle for one ensnared soul. This radiant young Christian mother told me how she had been drawn from Roman Catholicism into the Jehovah's Witnesses delusion, and had believed every bit of it. She had memorized most of the material in the books and could "talk down" the most fervent defender

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News Notes

(Continued from page 10)

Mau Mau raids), poverty, and disease, Africa is becoming dangerously susceptible to communist infiltration. It is believed that ordinary missionary methods must be immediately supplemented by mass evangelism and Scripture distribution if Africa is to be helped in the time that there is left. To do this job, PTL, with headquarters at 156 Fifth Avenue, New York 10, New York, is appealing to Christian churches and individuals to assist both prayerfully and financially.

Clarence H. Benson, pioneer in the current evangelical Sunday School revival, passed to his reward at his home in Maitland, Fla., September 16. Dr. Benson had been confined to his bed for about eight months. As professor of Christian Education at Moody Bible Institute he developed a new Graded system of Bible study which formed the basis for the lesson series promoted by the Scripture Press. He was the founder of the Evangelical Teacher Training Association and one of the founders of the National Sunday School Association.

Bob Pierce, president of World Vision, Inc., is directing a nationwide evangelistic campaign in Korea, starting Sept. 28. Dr. Pierce was invited by 4,000 churches to undertake this crusade and hundreds of thousands are in prayer for its success.

Communists Fast

A communist in one of our cities said, "Three of my comrades and I vowed we would go without eating for four days, using the money that would have been spent on food to get a message out from our printing office. You see, sir, we must get the message out."

How many of us ever went without one meal to get out the Christian message?

—Presbyterian Life

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Sword of the Lord Publishers

Escape From the Truth

(Continued from page 11)

of the faith. She became a very active worker in that cult, and spent much time seeking to "convert" others. But through the consistent testimony of Christian friends and relatives, she came to see that they had something she lacked in peace and joy. She tried to believe the truth and could not. She was willing to go back to Catholicism if that would give her peace; but she could not shake off the blinding doctrines of the cult that held her fast. Weeks and months passed by with increasing conviction and unrest. One day in utter desperation she prayed, "Lord Jesus, if necessary, blot out of my mind every false thing I have learned so that I may know the truth and be saved." God graciously heard that prayer. She was soundly saved, and found herself completely unable to remember the teachings of that cult. Looking at her books again she saw the hideous error she had once believed and gathering up all her books from that evil source, she burned them.

Are you willing to receive the love of the truth that you might be saved? God has deliverance for any honest, seeking soul. He is able to set you free. "And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:32, 36).

If I am speaking to some who still will reject the Saviour in spite of all we have seen of Satan's snares, then in love and concern for your soul's eternal welfare I am constrained to point out this last fact, that

The Deception Leads to Damnation

You are Satan's slave, "... taken captive by him at his will" (II Tim. 2:26). He has only one objective for you, and that is your eternal destruction. We read in the Bible that "The Lord is... not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). It is just as true that it is not the will of Satan that any should be saved, but that all should be damned. Rejecting the shed blood of Christ as your only hope of salvation, you will crucify to yourself the Son of God afresh; and if you willfully perish, you will have to tread upon the blood of God's only begotten Son on your way to an eternal Hell. God has done everything that can be done to save you. He died for you; but He will not force you to be saved. Hear His pleading voice, "Turn ye, turn ye, . . . for why will ye die?" (Ezek. 33:11).

You may be morally upright and a respectable person, even a church member, or among the socially elite; but if you persist in seeking to escape from the truth, there will come a day when the Hell you feared and tried to forget will become a terrifying reality to you forever. Then, in that place you sought to deny in life, you will spend eternity in company with "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars. . . in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). There is no rest in Hell. There is only the lecherous flotsam and jetsam or depraved humanity, and the foul demons of the abyss; and there will be "that old Serpent, called the Devil and Satan" who will laugh in your face because you believed his lie and followed him to the place God prepared only for him and his angels.

Yes, the cults and isms including modernism may seem so right, so very logical, and oh so reasonable; but God declares, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). "Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear. . ." (Isa. 66:3, 4).

Dr. H. A. Ironside used to tell of a young man who advertised that on a certain day he would climb the sheer stone face of a

certain building in a large city in California. When the day came a tremendous crowd was there to see the unusual demonstration. The hour came, the man appeared, and up he went. Finding a place for his fingers here and his toes there, carefully, ever so skillfully did he scale the side of that high building. Nearing the top he hesitated and looked upward, then to the right, now to the left, then above again. Now he apparently saw a way for his last stretch toward his goal. Crouching almost imperceptibly and springing slightly upward toward his next hold, he faltered and plummeted to the pavement, a mass of broken bone and flesh—a lifeless form. Someone threw a sheet over his battered body, and one hand was left exposed. In the stillness of

death that hand still clutched something. It was a mass of spider's webs—the very thing he had staked his life upon in that last desperate effort to reach the top.

Your case may be even more tragic as you seek to embrace a futile no-Hell wish and go down to a Christless eternity in that awful place. God says, "They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works" (Isa. 59:5, 6). Believe the message of the cults and isms—yes and modernism, and you stake your eternal soul upon a spider's web. Believe the sure Word of the living God, receive His Son as your Saviour, and you stand on the Rock, Christ Jesus—safe forevermore.

—THE END—

"Break Up Your Fallow Ground..."

(Continued from page 3)

to God," to "cleanse" hands, to "purify" hearts, to "humble" self. In all these matters, turning to God, seeking his face, man deliberately acts. The Spirit of God does move on our hearts, and leads us to repentance, but repentance does not come unless the sinner himself repents, so we will not be turned to God unless we wish to turn. We will not be revived unless we seek revival. Our hearts will never be broken up in a way pleasing to God unless we set out to have them broken. It is proper for a Christian to be afflicted and mourn, to weep and to humble himself. It is proper for every Christian who wants a revival, a transformed life, who wants to "sow to yourselves in righteousness, reap in mercy" (Hos. 10:12) by all means to seek a broken heart, literally to break up the fallow ground of his own heart. I beg you, Christian man, woman, and child who reads this to break up the fallow ground of your heart!

As we study to be joyful when happiness is proper, so let us study to mourn and be penitent when we should have broken hearts to seek revival.

On Thanksgiving day we have feasts, public services of praise. We assemble ourselves with laughter and fellowship and rejoicing in every home. At Christmas time we decorate with lights and evergreens, with tinsel and color and holly. We send presents one to another. We make merry with feasts and holiday visiting. We cultivate joy when it is time for joy, so why not cultivate sorrow when it is time for sorrow, time to seek God, to mourn over sins and to have broken hearts?

The Lost Art of Mourning and Repentance

Bible Christians knew the now-forgotten art of seeking after God. They were accustomed to prayer and fasting, to periods of mourning over sin. Daniel is an example. As he considered the desolation of Jerusalem during the captivity, Daniel was led to have a broken heart and seek after God. He said: "And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said . . ." (Dan. 9:3, 4); and then follows the most heartbroken out-pouring of confession, confession of Daniel's sins, confession of the sins of his people and the kings, that one ever read. *Daniel set himself unto the Lord God "to seek by prayer and supplication, with fasting, and sackcloth and ashes."* If we set ourselves that way we can have broken hearts, can have the fallow, idle, barren, thorn-infested, fruitless ground of our lives broken up in a way that can please God. Then when we sow the fields we will sow in good ground that will bring forth fruit to God.

Study the prayer of Daniel when he set his face to seek God, to seek by prayer, supplication, fasting, sackcloth and ashes and confession. That prayer is continued in Daniel 9:4-19. In it Daniel reminded himself and reminded God of all the sins that had broken the heart of God, had brought his grief and wrath upon Israel and Judah

and Jerusalem. Daniel did not forget, did not cover up, did not minimize sin, but rather, he dwelt upon it and mentioned the sins, the wickedness, the rebellion, the departing from God, the refusal of Israel to hear. He repeated before God the curses, the evil, the reproach, the displeasures that were upon God's people for their sins! In that prayer Daniel mentioned the sins of Israel twenty-one times. It is certain that Daniel's heart was more broken at the close of the prayer than at the beginning. His pride was more humbled, his will more surrendered, no doubt, after a review of Israel's departure from God and God's wrath upon Israel. So all those who set themselves deliberately to mourn before God until their hearts are broken up and their fallow ground is plowed and the thorns removed can seek and find broken hearts in a way that is pleasing to God. O ye Christians, break up the fallow ground of your hearts!

All the things that are wrong with us are wrong in the heart. Our sins, our prayerlessness, our worldliness, our absorption in trivial things, our carelessness about souls, our spiritual blindness, these all proceed from our hearts, stubborn, carnal, sin-cursed, unbroken hearts! Our lack of revival does not proceed from circumstances. Our fruitlessness, our barrenness is not a fault of the head; it is a black sin of the heart! It is not so much that our minds need to be taught, but rather that our hearts need to be broken up. May God give us grace to set about to seek the broken and contrite heart that God will not despise.

David's Broken Heart and How He Got It

David knew how to seek God and Psalm 51 gives the picture of his heart as he sought God after he had fallen into the horrible sin with Bath-sheba. I suggest that if you are yourself backslidden, with not the same joy or fruitfulness that once was yours, not quite the same fervor in prayer, the same interest in the Scripture, nor the same zeal in soul winning that you once had, that you set yourself to quietly meditate over this fifty-first Psalm. Read it prayerfully, read it with tears, make its confession, its burden, its shame, its pleading, its holy vows, your own. How many times I have gone back to this Psalm to weep over my own cold heart and to beg God, "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:9, 10).

When David had first committed adultery with Bath-sheba and had caused her husband to be killed that the sin might not be known, David tried to cover up the sin. He did not confess it to God, he did not lament it, he did not even frankly face the matter in his own heart until the faithful prophet, Nathan, came and said, "Thou art the man," according to II Samuel 12. Only then did David really face his sin. But when David saw how far he had gone from God he deliberately set himself to realize the enormity of his sin, to probe the wickedness of it, to lay it all out before God. David set himself to break up the fallow ground

of his heart. David made confession, he fasted, he prayed, he wept. But II Samuel 12 does not tell all the story so we turn back to Psalm 51 again. There David said: "For I acknowledge my transgressions: and my sin is ever before me" (v. 3). David comforted Bath-sheba concerning the sin and over the death of their baby; and God gave them another child, the dear Solomon, "and the Lord loved him." But David had not dismissed the matter of sin: rather he could cry out to God, "and my sin is ever before me!" David knew how treacherous was his heart and what shame his sin had caused; so David held his sin before his face until his heart should be thoroughly broken, until God should revive him and cleanse him! No one will ever beg God for a clean heart until he himself faces thoroughly the shame, the terrible wickedness of his sin!

David could have given sacrifices of sheep and oxen. He said, "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering" (Psa. 51:16). But David set himself to offer sacrifices to God that would bring a real revival in his own heart, a revival of fruitfulness and righteousness, so David continued his prayer. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). David offered the sacrifice that God wanted, the one that would please Him, that is, the sacrifice of a broken spirit. Oh, may God give us grace to seek and find and offer willingly this sacrifice so pleasing to God, a broken spirit and a broken heart!

My brother preacher, what you need is a broken heart! What your ministry needs is the contrite humility, the sack-cloth and ashes of spirit that must precede all great revivals of blessing. "They that sow in tears shall reap in joy," and "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5, 6). No gentle rain from Heaven ever mellowed the earth and made it fruitful as the moisture of tears will soften your own heart and make it fruitful. Beloved reader, let us offer the sacrifices of a broken spirit, for a broken and contrite heart God will not despise.

It is good then for Christians to have a time when they take no delight in clothes. Indeed we should not appear unto men to fast as hypocrites wearing long faces, but for seasons we should turn ourselves away from all delights of the flesh. Days of fasting help the heart to seek God. If we follow the example of Esther and Mordecai (Esther 4:16), of Ezra (Ezra 8:21, 23), of Nehemiah (Neh. 1:4), of the people of Nineveh (Jonah 3:5-10), the example of King Hezekiah, Isaiah and others (Isa. 37:1-4), the example of Paul and Barnabas and other New Testament leaders (Acts 13:1-3), then we will set times of fasting. Then our hearts will truly seek God, we will turn our hearts away from laughter and rejoicing that we may afflict ourselves and mourn. In such cases it is proper for husbands and wives to separate themselves for brief periods and by consent, that they may fast and pray (I Cor. 7:5). Sometimes we should take particular time to get down on our knees when we pray and even on our faces and thus encourage our hearts to be humble. Sometimes we should take particular pains to mortify the deeds of the flesh (Rom. 8:13), to carefully practice self-denial. George Mueller, the great English man of prayer, tells how when a ship went down at sea with great material loss, the owner made a love gift to the Lord of thousands of dollars seeking thereby to show his love and trust and to miss none of the sweetness of God's reproof. "Break up your fallow ground, and sow not among thorns."

Pride, Self-will, Self-centered Plans Must Be Broken

Many lives are set in a routine that leaves God little control. There was not room for Jesus to be born in the inn in Bethlehem; just so, many are so self-controlled, so absorbed in our own plans and ways that we do not have time nor heart for the will of God to be done. Our ears are not sensitive to the call of the Holy Spirit.

Perhaps you are so accustomed to rising by the alarm clock at a certain hour that you would never dream of getting up in the wee small hours for a vigil of prayer. I know not how it is with others, but when I am nearest to God, frequently in the early morning long before others are up, I feel the sweet wooing of the Spirit calling me to read and pray and meet God. I believe in definite times for prayer, but sweeter are the times when we feel a call to pray and break up our plans and leave work undone to meet God.

Every Christian should lay plans to win souls, but happy is the Christian whose eager heart waits sensitively for the Spirit's leadership, "Speak to this man, he is lost," or "Go now to the neighbor for whom you have been praying."

God help us never to make any plans except subject to His will and such as we will gladly break, or change, or abandon, at the slightest indication that His sweet will is otherwise. Let us not withhold from God our business, our friendships, our ambitions, our hopes, our plans, our hearts—let us, O Lord Jesus, break them up, every one, after Thy will.

Help us to break up our fallow ground!

Sow Not Among Thorns

Fallow ground, barren ground, unbroken ground, brings forth weeds. As my father and I rode horseback along a road in west Texas years ago, he said to me, "Son, that man will lose his cotton crop if he doesn't watch out." "Lose it?" I said, "How could he lose it?"

"If he doesn't kill those weeds and the grass soon," my father said, "they will get higher than the cotton plants, will overshadow them and crowd them out and there will be no cotton crop."

Sure enough, it turned out as my father said and that field was abandoned as the farmer desperately tried to kill out weeds in another patch and save what he could of his crop. It is almost useless to sow among thorns and weeds on fallow ground. So are religious services with hearts unbroken, hearts preoccupied with the thorns of worldliness and sin. One reason for breaking up our hearts, plans and hopes and breaking up our wills is that we may root up these absorbing thorns of sin.

One day when I was five years old my bare feet pattered down the furrow following my Uncle Tom. To my distress he plowed up some beautiful flowers among the corn rows. I asked him, "Uncle Tom, what are these pretty flowers climbing on the fence, and on the corn stalks?" He told me that they were morning glories and I liked the name then, as I do now.

I said, "Aren't they pretty, Uncle Tom?"

He answered back, "They are not pretty to me, I wish every one in the field were dead. If I grow morning glories I can't grow corn."

Some of the things in which you delight seem sweet as a morning flower; but I wonder, dear reader, if they can prevent your growing corn for the Lord? Are the things you love and hug to your bosom like thorns on a barren field, an abomination to the Lord of the harvest?

About the hardest work I ever did as a boy, was "grubbing." In West Texas the mesquite trees do not grow high, but have gnarled and twisted roots growing big and strong, deep into the ground. What digging with the mattock, what tugging with team or stump-puller or tractor before the land was ready to be put in cultivation! But it would be useless to try to cultivate the soil otherwise. Roots would break the plow. The sprouts would shoot out of the ground, the bushes would take the ground again if they were not dug out.

"Sow not among thorns" if you want fruit for God. Dig out that sinful habit! Confess and forsake that wicked grudge against your neighbor or loved one—forgive today and be forgiven! With penitence, with confession and tears give up that amusement that seems "no harm." Break up your ground, dig out the thorns, and then God will make your ground fruitful.

(Chapter VI from the book, *THE RUIN OF A CHRISTIAN*, 253 pages, \$2.50. Sword of the Lord, Wheaton, Illinois.)